

AMERICA

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Chronicle

Home News.—Cardinals O'Connell and Dougherty, ten archbishops and fifty-three bishops were in attendance at the annual meeting of the American Hierarchy, held September 27-28, at Washington. Archbishop Fumasoni-Biondi, the Apostolic Delegate, read a letter from the Holy Father, expressing gratitude for the generous co-operation of the American Hierarchy in the relief work in Russia and Central Europe and urging that this generosity be continued, particularly in view of the immediate needs created by the disaster in Japan.

The name of the National Catholic Welfare Council was changed to the National Catholic Welfare Conference. This change was made, it was explained, in accordance with the suggestion made in the Papal decree of last year and to avoid any possible confusion in view of the ecclesiastical meaning of the word Council. Reports on the work for the year of the several departments of the N. C. W. C. were read and approved and the budgets for the ensuing year passed. The present Administrative Committee of the N. C. W. C. was re-elected with the exception of Bishop Molloy, of Brooklyn, who resigned. His place was filled by the election of Bishop McDevitt, of Harrisburg, Pa. Archbishop Moeller submitted a

report of the Board of Home Missions and Bishop McCloskey, of the Philippine Islands, read a letter from his fellow bishops containing an appeal for aid. The proposed changes and enlargements in the Catholic University of America were outlined by Archbishop Curley, of Baltimore, the details of which will be submitted to the Holy See for approval. Among the resolutions adopted by the assembled prelates was one setting aside the Sunday immediately preceding the Feast of St. Francis de Sales as "Press Sunday," to be observed in all the Churches of the land, in an effort to bring about a more widespread reading of Catholic newspapers and periodicals. Condemnation was voiced of "the serious abuses which have grown up among agencies and agents that solicit subscriptions for Catholic papers, magazines, missionary and church building projects, among vendors of Church goods and among various persons asking for Mass intentions." Such abuses, the resolution sets forth, arise from excessive commissions and promises of Indulgences and Blessings on sacred objects given and sold . . . all these abuses are hereby condemned, all priests are urged not to tolerate such agents and all the faithful are instructed never to subscribe to any such projects or buy such periodicals, unless a clear announcement be made in the Church authorizing such agents.

A novena for world peace to be held from October 24 to November 1 and to be promoted throughout the United States by the National Council of Catholic Women was authorized by the Hierarchy.

Czechoslovakia.—This year the Slovak Popular Party has adopted a "Resolution of Popular Party Deputies and Senators." Dr. Tuka, the chief editor of the Slovak Popular Party daily *Slovák* has presented it to the representatives of the Council of Ambassadors in Paris and to the Secretariate of the League of Nations at Lausanne. The Resolution is much shorter than last year's memorandum and has six paragraphs whose substance is the following:

1. The Pittsburgh Convention of 1918, concluded between the Slovaks in America and the Czech promoters of the liberation of present Czechoslovakia, and promising the Slovaks autonomy is to be made a part of the Constitution of the Republic and carried out.
2. The spelling *Tchéco-Slovaquie*, with the hyphen, used in the Treaty of St. Germain, is to be used also officially at home in order to show that two nations, the Czechs and the Slovaks, are united of their own free will into one State.
3. The Slovaks are to be given their just share in the employ-

ment by the State; taxes are to be reduced in Slovakia and Slovak industries and working people must not be ousted by Czech and German laborers.

4. The Slovaks have not yet received their due representation on the staffs of secondary and technical schools and in the Slovakian University at Bratislava.

5. The fate of the territory of Javorina, belonging, since time immemorial, to Slovakia, but now coveted by the Poles, cannot be decided upon without the vote of a diet of the sovereign Slovakian nation.

6. In the Budget the income from Slovakia, and in the final accounts the expenses for Slovakia, are to be shown separately.

Whether this appeal to an international forum will help the cause of the Slovakian Popular Party remains to be seen. The previous political errand undertaken by the leader of the party, Mgr. Hlinka himself, was rather unfortunate in its results. Slovakia has doubtless been wronged grievously by anti-Catholic Czechs and Slovaks. We need but mention the insults heaped on the Catholic religion by the host of Czech teachers and other State employes and by diverse adventurers who deluged that country after the declaration of independence. More than once persons in whom central power was vested showed, to say the least, very bad tact. Quite recently, when Mgr. Vojtaššák, the Bishop of Spis, in Slovakia, asked for a passport to the United States he was refused it after a *via dolorosa* of requests and with insulting implications that impugned the veracity of Catholic Bishops. The entire incident was a public scandal. Moreover the present centralization in Czechoslovakia is unsound and must give way to some autonomy of the several parts of the Republic, especially of Slovakia. But on the other hand the Catholic Czech Popular Party, from which the members of the Catholic Slovakian Popular Party severed themselves in order to begin the fight for their rights, deeply regrets what it considers the excesses of its Slovak brethren. With a long political life behind them, the members of the Czech Popular Party were for slow and steady work and success. In point of numbers they would have constituted the third party in Parliament and hoped, little by little, to strengthen their political and economic position. At present the party is a negligible factor, having a representation of twelve out of 285 in the Lower House and six out of 142 in the Senate. All the important vacancies have therefore been filled by men of other parties whose organized followers enjoy great economic advantages.

Yet the leaders of the Slovak Popular Party have roused the masses of the Catholic Slovaks. But other parties, in consequence, have adapted themselves to the new situation and have added something sounding like autonomy to their progress. Who will reap the benefit remains to be seen. The political situation in Slovakia is one of general discontent. It at present arouses fears even in such men as Dr. Srobár, the Minister of Education, who drove the Slovak Popular Party into opposition by his refusal to hand over to the Catholics in Slovakia

the three secondary schools promised to them. Czech Catholics lay much of the blame on his shoulders.

Germany.—On September 24 Chancellor Stresemann announced the decision of the German Government to abandon passive resistance, immediately and unconditionally, and ordered resumption of all

State of Emergency Proclaimed

industries in the Ruhr and Rhineland. This action followed a meeting attended by 300 representative spokesmen of the occupied area. Fear was entertained of grave internal developments that might ensue in consequence, but the Berlin Government was confident it had the situation sufficiently well in hand, and was resolved upon meeting any revolt with stern measures. On September 27 President Ebert believed that the situation which by that time had arisen in the Rhineland justified the proclamation of an "emergency condition" somewhat similar to martial law. The apprehension of the Berlin Government was due to advices from Munich stating that former Premier von Kahr had been appointed General Commissioner for Bavaria with full powers. It seems at first to have been feared that this unexpected movement was meant to set up a "Dictator" in opposition to the Berlin authorities. After rapidly conducted negotiation an understanding was reached. The Bavarian Minister-President von Knilling, calling up Chancellor Stresemann, gave assurance by telephone from Munich that he himself, the Bavarian Government and the "Dictator" von Kahr were all absolutely loyal to the Reich. The effect, at all events, of the state emergency, declared both by Berlin and Munich, prevented any outbreaks of violence during the week. In Bavaria itself Dr. von Kahr, after a conference with the National Socialist Leader Hitler, forbade the latter from holding fourteen projected Hitler mass meetings, since no guarantees could be obtained that would ensure the avoidance of trouble. In Berlin dictatorial power was theoretically vested in the Minister of National Defense, Dr. Gessler, who delegated it regionally and locally to the Reichswehr commanders. The military authorities accordingly could suppress newspapers, forbid meetings, make preventive arrests and take similar measures without any other appeal than to the Minister of National Defense. Constitutional liberties were suspended for the time. For the rest, all talk of revolt and secession in Bavaria was scouted by official persons in Berlin who were convinced that the action of the Bavarian Government was directed against its own extremist factions. Moreover, the Central Government's proclamation has taken precedence over the Bavarian manifesto.

Events, however, took a new turn on Sunday, September 30, when a Separatist meeting, attended by 40,000 persons, was unexpectedly fired upon by the police. Twenty persons were killed and about 200 injured. On the ground that this action was unjustified the French authorities ordered the arrest of all policemen involved in the con-

flict. At the same time Crown Prince Rupprecht was enthusiastically acclaimed "King" by the people at Munich while reviewing his veterans.

Great Britain.—At a joint meeting of the Trade Union Council and the Labor Party executives, resolutions were adopted urging Prime Minister Baldwin to summon Par-

**Growing Labor
Agitation**

liament immediately and not wait for the scheduled convocation on November 17. The growing restlessness of labor, due in great measure to the ever increasing unemployment that has resulted from the prolongation of the Ruhr negotiations, is the reason given for this demand. The labor officials, in their statement justifying the necessity of their request, allege "the extreme gravity of the situation in Germany with its inevitable effect on the state of trade and in view of unemployment, which is heavily increasing without any adequate action by the Government to start sufficient schemes of employment or to assist the heavily burdened boards of guardians." The unemployed workers' committee likewise is creating widespread agitation by circulating in the industrial areas of the country hundreds of thousands of leaflets demanding "work or the full maintenance of trade union rates." Public demonstrations on a large scale, it is reported, are to be organized in an effort to force Parliament to meet and consider the grievances of the labor classes. The latest statistics available, compiled towards the end of August, give the total of British unemployed as something over 1,212,000. The Government, in the mean time, has refrained from any declaration of intention to advance the date of the reassembly of Parliament.

Italy.—What seems to be one of the last acts in the dispute between Italy and Greece occasioned by the murder, supposedly by Greeks, of the Italian commissioners engaged in the delimitation of the

Corfu Evacuated

Albanian frontier, took place on September 27. On that day the Italians, true to the promise they had made, evacuated Corfu. Early in the morning, the Italian flag was lowered over the fortress and the Greek flag was hoisted immediately. Honors were rendered in both cases by the warships of both nations. The Greek flag was also hoisted over public buildings, while the Italian carabinieri rendered usual honors in front of the Greek Prefecture. The Italian squadron then sailed away. According to the reports of the Italian soldiers and sailors on their arrival home at Brindisi, Naples and Taranto, the people of Corfu treated them with courtesy, even sympathy, and gave them a cordial farewell when they left the island. The Greeks, however, were somewhat mystified when, immediately after the departure of the Italian squadron, Italian warships anchored in the harbor of Corfu. An Exchange Telegraph from Athens explains that the fleet was probably awaiting Greece's acceptance of the decision of the conference of Ambassadors over the payment of the in-

demnity to Italy. At Athens the decision of the conference of the Ambassadors that Greece should pay the full amount of the 50,000,000 lire which the Hellenic Government deposited as guarantee in the Swiss bank, was received with surprise and caused a painful impression.

On September 28, Signor Salandra, Premier Mussolini's representative of the League of Nations at Geneva, surrendered his former position that the League was in-

**Italy Recognizes
League's Authority**

competent to decide on the merits of the Greco-Italian conflict. He agreed, in the words of the statement which he signed, that "any dispute between members of the League likely to lead to a rupture, is within the sphere of action of the League." This "surrender" saved Mussolini and his Government from immediate trial before the Permanent Court of International Justice. During the evening session, of what was in all respects one of the most stirring days in the meetings of the League at Geneva, two members of the Council and nine members of the Assembly declared, each in his own fashion, that the League was greater than Signor Mussolini, and that its members were all but unanimous in condemning what he had done and what had been done to please him. For a long time Signor Salandra had stood out against the arguments brought against him. Lord Robert Cecil made concession after concession to the Italian diplomat. At last the British delegate would go no further, and declared that either Italy must admit that the Greco-Italian dispute was within the League's sphere of action or he would carry the whole affair before the Assembly.

There was a packed house when the Japanese delegate, Viscount Ishii, President of the Council read a declaration giving the text of the five questions dealing with the interpretation of the debated articles of the covenant, which the committee of jurists had drawn up, at the same time announcing the Council's determination to refer them to another commission of jurists. Ex-Premier Branting, of Sweden, who had made a hard fight in the Council to have the whole matter sent to the Permanent Court of International Justice, again repeated in unmistakable terms that in his opinion, that would have been the best thing to do. He gave as his reason the fact that a special committee of jurists receiving their instructions from different Governments would not have the same power, authority and impartiality before public opinion. With reference to the decision of the conference of Ambassadors to hand over the Greek indemnity to Italy, he added: "A peace which is not founded on justice contains in itself the seeds of future conflict." Lord Robert Cecil emphatically declared that he, too, would have preferred to have the matter brought before the International Court, but he stated in equally emphatic terms that the most important thing was that Italy, together with the other members of the Council, had agreed that the recent Greco-Italian dispute was well within the sphere of the

Council's action. Commenting on a phrase of the declaration, he added that it was a solemn restatement of the obligations of the covenant, and that it was an answer to any suggestion that there was any tendency to play fast and loose with the obligations of the covenant. He ended with the statement of his belief that a long step had been taken toward the establishment of the reign of law among the nations and the end of the system of violence. Representatives of Persia, Finland, Ireland, Colombia, Denmark, Holland and India spoke in approval of that part of the Council's decision which declared the League competent to intervene in such a dispute as that over Corfu, and in more or less emphatic criticism of that part of the decision which left the next steps to a committee of jurists, and not as both Mr. Branting and Lord Robert Cecil had wished, to the permanent court.

Japan.—The first authentic news to reach AMERICA from Tokyo was contained in a letter sent by Father McNeal of the Catholic University. It is dated September

*Eyewitness
Account of the
Earthquake*

3, only two days after the earthquake, and reads in part as follows: The morning of the first of September I spent in preparing my room for the work of the school year, intending to give you in the afternoon an account of a walk I had taken with a Spanish Jesuit through the most interesting parts of the city. On August 31 I brought him to see the great temple of the goddess of mercy with the surrounding amusement parks which made of it a sort of Coney Island. We went through Ueno, the Central Park of Tokyo, and along Ginza, which corresponds to Broadway and is one of the most interesting streets in the world. We visited and lunched at Mitsukoshi, the great department store, and strolled along the main street in our section of the town, where the people spread out their wares on the sidewalk, making a brilliant picture of color, traffic and fun. I never wrote the letter. For shortly after noon came the severest earthquake this city has experienced in a century. It shook our new house of reinforced concrete like a tree in a gale, wrecking our school, breaking the water mains and exposing the city to destruction by fire. Fanned by a strong and varying wind the flames spread, wiping out Tokyo as completely as a conflagration spreading from 125th Street to the Battery would wreck New York. All night long the sky from northeast to southeast and up to zenith was a rolling mass of ruddy smoke and flame, with flashing points along the horizon to mark the destruction of the Russian Cathedral, the arsenal, the great emporia and hotels, theaters, embassies, and palaces in which were concentrated the art and wealth of this island empire.

The roaring and crackling kept us awake all night. The street right near us, which the night before had been the scene of such brilliancy and innocent pleasure, was now only dimly lighted with a few candles in paper globes. In their dim light passed a burdened procession of refugees. The people of our neighborhood camped in

our garden and we stayed with them. Sunday morning we said early Masses in our house chapel where statues and crucifix had been thrown down and broken and the side altar had toppled over. Had not the sanctuary lamp been extinguished in falling, we too would have been enveloped in the sea of flame that surrounded us and drew nearer every hour of the day. Refugees kept coming into our garden bringing on their backs or in handcarts all they had saved. All through that horrible night and that sad day was heard the mournful cry from many lips, "we have saved nothing but our lives."

After a bite of breakfast on Sunday morning I went out with a Swiss Jesuit to the American Embassy to see if I could get a message through by cable or wireless. The Embassy consisted of three chimneys standing gaunt amid ashes and debris. The Ambassador had left with his archives, and standing in the midst of the ruin was a secretary who told me there was no communication by wire or wireless with the outside world. Even Yokohama, only twenty miles away, was cut off. I immediately volunteered for any American relief that would be organized. Then we went up the hill through an unburnt district to the Swiss Legation. The Minister, out of town for the week-end, had been cut off by the catastrophe. At the Swiss Legation there was an attaché of the Polish Legation who spoke to us in high praise of the behavior of the people amidst all the disorder. Just then we heard the hum of an aeroplane returning with news from Yokohama. There the ruin was complete. Next we visited a little church in this section and found everything intact, the pastor happy and the people assembling for Mass. Most of the other churches in the city had been destroyed by quake or fire. The Marianist Brothers had brought us the Blessed Sacrament from their ruined chapel when their school was threatened by fire. The church and convent of Saint Francis Xavier in their neighborhood had already been wrecked and burned. One Sister there was killed. We knew that the Convent of the Sacred Heart had collapsed, but that all the Sisters were safe. We went home heading against a rising tide of refugees, and spent an anxious day watching until the fire died down about two blocks away from our wall. I commend our community to your prayers.

In this number of AMERICA begins an important series of articles on the New Psychology by Father Boyd Barrett, S.J. Father Barrett is a graduate of the National University of Ireland, and of the Catholic University of Louvain. He is an expert in the matter he treats, and is the author of several books. The articles will interest not only students in our colleges, but all who have had the non-Catholic side of the matter presented to them in newspapers and magazines.

The National Field of Catholic Action

CHARLES A. McMAHON

IT is now exactly four years since the Bishops of the United States established the National Catholic Welfare Council in Washington, D. C., and organized it as an agency to unify and coordinate Catholic activity throughout the United States and to promote the general interests of the Church and the welfare of the country. It is therefore appropriate right after the annual meeting of the Bishops in Washington to review the record of the N.C.W.C. since its inception in 1919, in an effort to discover to what extent, if any, it has added to the strong position of the Catholic Church in America; to find out if the watchfulness which it is exercising over Catholic interests is contributing to the greater security and well-being of the Catholic body; and to ascertain whether or not, as a result of the increased activity on the part of the laity which it has inspired, the light and power of Catholic truth have influenced to any appreciable extent the deliberations and actions of our body politic.

Previous to the establishment of the National Catholic War Council, predecessor of the Welfare Council, the Catholic people of America had no national organization, no representative agency through which Catholic opinion could be made known in an authoritative manner and by which Catholic action could be unified and directed in emergencies in which the entire Catholic body of America was immediately concerned, or in which the interests of the whole American people was affected. When the Archbishops of the United States at the beginning of the War, pledged to the President the patriotic services and loyal support of the entire Catholic body, they knew, in order to make the fulfilment of that pledge certain, that a national organization was needed, an organization of recognized authority, capable of acting intelligently and effectively in the name of the entire Catholic body in the rendition of the services required of it in the country's crisis. The American Hierarchy, therefore, formed such an organization—the National Catholic War Council. All who wish to learn the full measure of the War Council's work will read "American Catholics in the War," by Michael Williams (Macmillan Co., New York). This splendid book tells how a new era in the history of the Church in America was opened through the bravery of her sons in battle and the sacrifice of her flock at home.

Shortly after the end of the war, ninety-one Archbishops and Bishops of the United States met at the Catholic University of America on September 24, 1919, and determined, as they themselves stated in their pastoral letter issued shortly after that date, "to maintain, in view of the results obtained through the merging of our activi-

ties for the time and purpose of war, the spirit of union and the cooperation of our forces for the ends of peace." These ends, the pastoral letter stated, "demand that our people should rise above minor considerations and unite their endeavors for the good of the country." The Bishops continued:

Accordingly, we have grouped together, under the National Catholic Welfare Council, the various agencies by which the cause of religion is furthered. Each of these, continuing its own especial work in its chosen field, will now derive additional support through general cooperation, and all will be brought into closer contact with the Hierarchy, which bears the burden alike of authority and of responsibility for the interests of the Catholic Church.

The creation of this mechanism, planned to keep together that solidarity, that earnestness of purpose, that patriotic spirit and that religious fervor which animated the Catholic body during the war, was the main achievement of the September, 1919, meeting of the Bishops. The action was everywhere acclaimed and the movement welcomed. Carlton J. H. Hayes, professor of history at Columbia University, referred to the establishment of the N. C. W. C. as "the most fruitful and significant creation of the war." Senator Walsh of Massachusetts welcomed the N. C. W. C. as "the agency in America by which the laity can be doers rather than simply hearers of the Word." These opinions were voiced by many other Catholic leaders who studied the organization and familiarized themselves with its operation. Its several departments presented a machinery that would enable Catholics to work *nationally* in one splendid body for the glory of God and the welfare of country. The whole organization provided a powerful means whereby the Catholic clergy and laity might help to realize the wish of the then reigning Pontiff, Pope Benedict XV, viz., "that America become the leader in all things Catholic."

It can be authoritatively stated that at this writing the N. C. W. C. has crystallized into a well-knit organization—an organization, which from the standpoint of ability to serve the cause of Catholic social welfare, is realizing the hopes of its founders quite as rapidly and efficiently as it is humanly possible to do. In Canada, South America, in England, Italy, France, Germany, Ireland, India, and other countries, the work of the Welfare Council is attracting unusual attention and many of its programs are being studied most carefully, and some of them are being put into operation. It is important, therefore, that the aims and work of the N. C. W. C. be thoroughly understood by American Catholics and it is with the idea of removing any misunderstandings that may exist

concerning it that this article and those to follow have been prepared.

At the head of the National Catholic Welfare Council are the Bishops of the United States, who meet annually. Every year this meeting of the Bishops elects seven of their own members, and these seven constitute the Administrative Committee of the National Catholic Welfare Council. The present membership of the Committee is as follows: The Most Reverend Edward J. Hanna, Chairman; the Most Reverend Austin Dowling, the Right Reverend P. J. Muldoon, the Right Reverend Joseph Schrembs, the Right Reverend Edmund F. Gibbons, the Right Reverend Louis S. Walsh and the Right Reverend Philip R. McDevitt. This Committee has full authority to direct the work of all departments.

The departments of the Council—"the agencies by which the cause of religion in matters of national concern is furthered"—are: Education, Social Action, Press and Publicity, Laws and Legislation, Lay Organizations—National Council of Catholic Men and National Council of Catholic Women. All of these departments are headed by an episcopal chairman, a member of the Administrative Committee and elected to that office by the Administrative Committee.

The executive work is in the care of the Chairman of the Administrative Committee. That Chairman is represented in the daily routine work of the Council by the General Secretary. The General Secretary is appointed each year by the Administrative Committee. The Chairman of the Administrative Committee is the Most Reverend Edward J. Hanna, Archbishop of San Francisco. The General Secretary is the Reverend John J. Burke, C.S.P.

The departments, it will be seen at a glance, aid and supplement one another. The directive work of coordination and efficient common action is the immediate care of the General Secretary. Moreover, it will be clear to every one that there are questions of Catholic import that do not come under the title of any of the departments. The care of such matters rests with the General Secretary. The Council, as such, publishes certain pamphlets and an official organ called the *N. C. W. C. Bulletin*. These and the publications issued by all the departments are cared for by a common Bureau of Publication, under the charge of the General Secretary.

Under the Most Reverend Austin Dowling, Archbishop of St. Paul, the Department of Education was organized to act as a clearing house of information concerning Catholic education and Catholic education agencies, for Catholic educators and students, and for the general public; an advisory agency to assist Catholic education systems and institutions in their developments; a connecting agency between Catholic education activities and Government education agencies; an active organization to safeguard the interests of Catholic education.

Through the Department of Press and Publicity, first

organized under the Right Reverend William T. Russell, Bishop of Charleston, and later administered by the Right Reverend Louis S. Walsh, Bishop of Portland, was developed an international press service which today renders to 65 Catholic American daily and weekly newspapers and to 11 papers published outside the United States (6 in Canada, 1 in England, 1 in Ireland, 2 in Australia, and 1 in Balboa, Canal Zone), a news and feature service comparable in every way as far as the Catholic press is concerned to that dispersed to secular newspapers by the Associated Press or other recognized news agencies. The N. C. W. C. News Bureau also numbers among its subscribers 42 Catholic colleges, which use its service in the teaching of current history. The personnel of the N. C. W. C. News Bureau's staff of European correspondents, as will be shown later, is unquestionably superior to that of any other news agency in the world.

The functions agreed upon for the Department of Social Action, of which the Right Reverend Peter J. Muldoon, Bishop of Rockford, is the episcopal chairman, were the education of both Catholics and non-Catholics in the social teaching of the Catholic Church and the development of the machinery to apply this teaching in the fields of charity, social service, industry and citizenship. It was deemed particularly important that our Catholic men and women be instructed as to how to counteract false social doctrines with correct principles and how to substitute for social injustice, just and practical measures of social improvement.

The Department of Laws and Legislation, first presided over by His Eminence, Cardinal Dougherty, Archbishop of Philadelphia, and for the past three years by the Right Reverend Edmund F. Gibbons, Bishop of Albany, has been from the beginning one of the most active and important of the N. C. W. C. Present promoters of legislation are not confining themselves as formerly to economic and industrial questions. They are pressing legislation of a paternalistic nature in matters of education, morals and family life that directly and fundamentally affect the spiritual and religious life of the people as well. To keep in touch with such efforts, to know the leaders of such movements, to oppose what must be opposed and to favor what should be favored, were accepted as the responsibilities of the Legislative Department.

The Department of Lay Organizations, presided over from the beginning by the Right Reverend Joseph Schrembs, Bishop of Cleveland, was divided into two coordinate branches, the National Council of Catholic Men and the National Council of Catholic Women. These Councils were formed, not to supplant societies then in existence or to encroach upon their special prerogatives or fields of action; but rather to serve, to unify and, if possible, to make them more efficient and, especially, through affiliation with the national bodies, to have their assistance, guidance, interest, support and cooperation in matters affecting the whole Catholic body and requiring

national action. It can readily be seen how important this lay support and cooperation is to the work of the whole Council and how, without it, the whole scheme of its operation would be rendered ineffective.

Thus we have the general plan of the N. C. W. C. and the principal functions which each department is intended to perform. While the actual accomplishments of the organization to date have more than justified its existence, the vision which its administrators are showing in planning for the future is even more praiseworthy than its achievements. Those in charge of the National Catholic Welfare Council realize full well the difficulties of the work and the obstacles which they will have to overcome. They also appreciate the extent to which its success is dependent upon the prayers, good will and cooperation of all the faithful. This cooperation to date has been most generous and helpful. Everywhere there has been manifested by agreeably large numbers of both clergy and laity a disposition to learn of the work and to give their active interest and support. Future articles will review the specific accomplishments of the N. C. W. C.'s various departments during the past four years.

Some Interesting Catholics

ROBERT BYRNE

I SUGGEST that the editor of AMERICA devote a whole issue or two to specific studies of the types that are so definitely segregated by their hostile attitude to the Catholic college. These issues could be put carefully away in the archives to await the day when "practical" psychology becomes a science. But in the meantime they would afford some very entertaining reading.

There is, for example, that captivating category, about which so little has been written, of inferior beings who happen to be Catholics—poor creatures, who having been persuaded that the Faith is "not quite the thing," awkwardly cringe and twaddle, making idiots of themselves in their efforts to be flattered by the attention of narrow-minded effete old fogies whom they very curiously consider their masters. These are the liberal, highly-bred, celestial folk who are constantly being shamed and shocked by the vulgarity of the Catholic college. Their scheming social aspirations—and of all tawdry aspirations these are tawdriest—their comic attempts at culture, their pitiful disguises of poverty or blundering displays of wealth, mark them unmistakably as second-raters. The serene and solid splendor of the Faith might have transformed them, even beautified them, if they had only been half-genuine in the first place. One supposes they felt inferior and hence engaged in their antics for consolation.

Of course, all the types are not quite so obvious as the above. Some people, who are ordinarily good Catholics, just happen to go to a non-Catholic college the way other people just happen to fall into a brook. They are loyal to their so tenderly nourishing mother, and their loyalty

is, in one sense, commendable. And their families very naturally join with them in their devotion. Then their friends, perhaps; and so on until you have quite a large group deeply devoted to what oftentimes is a genuinely anti-Catholic institution. Again, many youngsters, without any profound director, follow the crowd at their preparatory school, all being in the first flush of youth, oblivious to real life-values, and dazzled by a superficial prestige. One cannot censure them. They acted according to their lights, and, as a rule, it is not their fault that their lights are dim. The non-Catholic college, once being their college, very naturally becomes the object of whatever devotion they are capable of. These youngsters who go to the non-Catholic college because "John Brown is going" or because they do not know exactly what they are doing, having merely a blurred idea that something of great significance is going on, seldom, it will be discovered, suffer much harm. They are quite as good or bad Catholics when they leave college as they happened to be when they entered. College is usually a place where they grow older, and pick up a friend or two, a college song, and some unrelated bits of information. It is very amusing to hear these youngsters after graduation defend their course, say, in absolutely mechanistic psychology without having the faintest idea of the anti-Christian conclusions of their argument and the diabolical burden of their whole debate. It is, in one respect, a comfort.

Thus, in compiling the categories, I recommend that great care be taken not to hurt the feelings of good folk who are in no way to blame. There is a sufficiently large number of obvious types to fill the issues of AMERICA, I suggest. A capable scholar could compile some valuable and interesting information about, for instance, the prosperous, fat-paunched gentleman whose avarice and stubborn thick-headedness have made him a success.

He is a thoroughly bad Catholic, and is called Catholic, as a rule, merely out of memory of his Baptism, Confirmation, and his mother. The education of his children is exclusively non-Catholic except in certain instances where bribes, tutors, and friends, cannot help them over the sacred walls. Then the boy sneaks off to some Catholic college that has no entrance examinations and there spends a year or two sniffing superciliously and feeling like a cat that has been kept down in a damp cellar.

There is the intermittently bad Catholic who is very much like the thoroughly bad Catholic, except, perhaps, he makes his Easter duty. He oftentimes conceals a sentimental geyser that gushes up now and then and sends him lugubriously to listen to the church organ and doze in the light of painted windows. Or he has a bad streak of fear—or rather a good streak of fear—that moves him to shuddering and repentance in the depths of a sleepless night. Catholicism, to him, is an unintellectual business, unworthy of this enlightened age. There comes to him now and then the vague suspicion that in the long run it may be right. But those are his "off moments" which he

tries to explain afterwards on the grounds of hereditary impulse or the unavoidably recurrent domination of the imagination over the intellect. The education of his children is also exclusively non-Catholic. Once in a while, however, a girl is sent to a convent school, mainly because he believes it to have an aristocratic atmosphere, a belief, in his case, created by the bad French novels he has read.

Then, there is the Catholic high-brow, who feels himself among the few initiated into the profundities of life. Sometimes he is a chemist, sometimes a physician, sometimes a college professor. His standard of ethics is good taste, as his standard of home is his interior decorator. He speaks of blunders, not of sins. His conversation is richly colored by phrases such as "the tremendous sweep of life," "illimitable progress," and the like. He does not look at man as a possible sinner or possible saint, as a creature whose private acts are important in the sight of Heaven, but as a somewhat dramatic tragedian "battling destiny." He doesn't really believe in Hell, you know. Catholic colleges to him are usually "pretty places" and their professors "lovable men." But he sends every young Catholic he knows, and his children if he has any, to the non-Catholic colleges, because they are "the centers of intellectual life."

There are the misled, misinformed Catholics, the most pardonable and pitiful type of them all, simple people who are always ready to swear by what someone, reputed wiser than they, tells them is true. If there is any guilt in this the informers, the reputed wise men who mislead others, are to blame. Regardless of how lightly

they consider their proselyting, it is a work of evil. I know one of them, a Catholic whose position permits him to ladle out advice to Catholics under his care. His position is one of gravity and genuine influence. I cannot mention it here. He is a tall, stately, narrow-backed fellow with the thinly austere air of an English parson who has his eye on a Unitarian pulpit. To the unsophisticated, he must appear a very credible sort of person. His talk, beaded with multitudinous names from a miscellaneous literary and historical reading, is the delight of lovable grey-haired old ladies who still sit on horsehair sofas under steel engravings and give pennies to youngsters of eighteen to buy lollypops. He is at his best in the grey twilight of these parlors. He is forever bowing slightly and smiling thinly as if his face and spine were chinaware in peril of cracking. His very rugged, old Irish name surprises one like a sudden blow.

He advises every young Catholic he meets to go to a certain non-Catholic college, because, as far as I can discover, once upon a time five stalwart Catholics played on this university's football team. I believe that the football successes of these gentlemen marked the high points of their careers. But that does not discourage the burly illogicality of his argument. He is not an enthusiast over athletics, but this extraordinary Catholic achievement has endeared the university to him forever.

And so they go. But I have not the space. As I said in the beginning a worthy treatment of this many-sided subject would require a special issue or two. And more patience than I can muster.

Psychology, Old and New

The first of a series of articles on the New Psychology

REV. E. BOYD BARRETT, S.J., M. A., PH. D.

THERE is no doubt but that the New Psychology has aroused to an enormous extent the interest and attention not only of the general public but of all thinking men, and has occasioned an immense amount of discussion and controversy. New words such as "complex," "repression," "inhibition," "psycho-pathic," have been coined; new practises such as "psycho-analysing" and "suggestioning" have been set afoot; and many new theories and doctrines good and bad have been let loose upon a credulous and unthinking public. Sex-theories, in particular, of a sensational and revolutionary kind, some of which emanate from the base materialism of Freud, have won their way into current literature, introducing a revolting realism, and leading many astray.

Catholics who have not had a philosophic training are perplexed by the new theories, nearly all of which are plausible and contain a considerable admixture of truth; while there lies in some of them poison and falsehood.

Catholics, thus at a loss to distinguish the good from the bad, the scientific and true from the unscientific and false, are anxious to know how far such theories are reconcilable with Catholic psychology and their Catholic Faith. They ask such questions as the following: "Is it lawful for a Catholic to submit to psycho-analytic treatment?" "Is auto-suggestion compatible with the freedom of the will?" "Is it lawful to be hypnotized?" "Is it lawful to have one's dreams interpreted by a neurologist?" "Is telepathy a kind of spiritism?" "Is there a connection between the sex-instinct and religion?" "Is crime usually due to mere mental degeneracy? Is it merely the manifestation of a neurosis?"

The so called "Old Psychology," which was the outcome of the work of the Schoolmen, and which was founded on the psychology of Aristotle, had chiefly in view the demonstration of the spirituality and immortality of the soul and the freedom of the will, and it dealt with

the question of the essence of man's nature and the origin of his ideas, rather than with the full scope of man's mental activities. It was not so much concerned with the analysis of memory, attention, instinct and so forth as men are nowadays. But its achievements were of supreme importance. It established beyond further question that the soul is spiritual and immortal, and that the will is free, truths of infinite human significance and moment.

The standpoint of modern psychology is totally different. Its aims are practical. It studies the mind to discover the best means of education. It analyzes abnormal mentalities, in order to find out the sources of mental troubles and the means of curing them. It approaches the study of mind problems through biology. It is not concerned with the ultimate nature and destiny of the human soul, but with its actual habits and how it can be influenced. Its attitude can be estimated fairly as follows:

Let us suppose that some strange kind of animal was known to be behind an opaque and immovable tapestry. Now, under such conditions, by experimentation, much could be learned about the animal. The kind of food it would eat, the cries it would utter, the strength with which it would push against the tapestry, even its movements could be obscurely studied. Much in the same way, the new psychologists approach the study of the soul, which for them is a living thing behind an opaque immovable tapestry, the body. They experiment on it from without, trying, in a biological spirit, the effects of various stimuli.

Abnormal and pathological cases are the special study of the new psychologists. Not satisfied with these, they study in normal people more or less abnormal states, such as hypnosis, sleepwalking, dreams, etc. They pay most attention to those phases of the mind's activities which have hitherto escaped attention, in particular symptomatic acts, unconscious impulses, suggested movements or reactions, telepathic phenomena, together with all the symptoms and peculiarities of hysteria, neurasthenia, obsessions, and other nerve or mind troubles.

The new psychologists have elaborated a theory, a very loose one in some respects, but in other respects very convincing, to explain mental abnormalities and peculiarities, and in particular mental diseases. This theory centers around the doctrine of the "subconscious," to which I shall devote my next paper. For the moment it will be sufficient to say that they conceive man as being, in his conscious and unconscious actions, under the sway of instinctive forces, these having their course shaped, as it were, by the individual's past experiences. Some admit, some deny free-will. But all agree as to the vast importance of the stored-up and unconscious tendencies and experiences of the mind. They see in dreams, in hypnotic talk, in the ravings of delirium, and in all kinds of impulsive or absent-minded acts and words, revelations of deep and hidden mind activities.

Those new psychologists, and they are fortunately diminishing in number, who accept to the full Freud's teachings, posit in the "sub-conscious" one all-absorbing force, "libido," a sex-urge in a broad sense, which dominates more or less all man's activities. And they are wont to read into dreams and impulsive or unconscious acts of all kinds, manifestations of this sex-urge. It is, however, in the emphasis which the new psychologists lay upon the intimate interaction between mind and body, in the causing or healing of mind disturbances, that they come closest to Scholastic Psychology, which teaches that man's nature is dual, spiritual as well as animal, and that the soul is the form and vitalising principle of the body.

Hence, besides the doubts mentioned above, there is a further doubt which occurs to the minds of many Catholics. As is well known the New Psychology has devoted extraordinary attention to, and achieved remarkable success in the cure of nerve troubles. Mind diseases hitherto ill-understood have been analysed and classified in a masterly way, and exceedingly ingenious methods of treatment have been invented for dealing with them. But all such treatment is purely natural. The element of religion does not enter into it. And Catholics who perhaps suffer from "scruples" or "obsessions" of a partly religious character are in doubt as to whether it is legitimate for them to seek in purely natural means and treatments the cure of their trouble. Other nerve-troubles, that Catholics may be afflicted with, which perhaps they know to have a connection with sex-irregularity and sin, raise for them the self-same question. Is it lawful to seek from laymen, even though they be skilled neurologists, advice and guidance which have bearing on their spiritual life?

To answer briefly these and similar questions is within the scope and purpose of these papers. The findings and theories of the New Psychology need to be interpreted in the light of the great Catholic doctrines, the spirituality and immortality of the soul, the freedom of the will, and the efficacy of supernatural grace. Such will be our standpoint, and, far from hampering us, it will only equip us for the work of separating the true from the false, the good and useful from the pernicious.

The spirit of true Scholasticism has ever been broad and progressive, full of joy at real progress in science, and ever ready to assimilate new discoveries. But on the other hand true Scholasticism has ever been the uncompromising opponent of falsehood and error, however bewitchingly it may be attired, and however fascinating and fashionable it may be. Scholasticism has been consistent and honest in opposing at one time the materialism of Hobbes, at another time the idealism of Hegel. It has ever held its middle course between extremes, and it can never be coaxed or cajoled into accepting materialism or idealism in order to win the applause of the "advanced" and "enlightened" scientists and "thinkers" of the day. What Scholasticism has never ceased to condemn in Lucretius, it will not hesitate to condemn in Freud.

On the other hand, Scholasticism, which is founded on the splendid reasoning of the pagan intellect of Aristotle, will not hesitate to accept from the hands even of modern pagans, the good fruits that they have culled by their scientific labors. For to deny for one moment that modern psychologists the vast majority of whom are non-Catholic, have labored with marvelous skill and tenacity of purpose, and have achieved results of exceeding great value, would be mere prejudice. In every department of biology and experimental psychology they have pursued herculean labors, with a noble enthusiasm for science that should command our deepest admiration. Our part it is, thankfully to acknowledge their good work and to assimilate the fruits of their labors, and thus, in the words of Cardinal Mercier, "render the best service we can to the general doctrines of Scholastic psychology."

Church and State in Mexico

EBER COLE BYAM

NOW that the present administration in Washington has recognized the Socialist Government of Mexico, it may interest American Catholics to know just what it is their Government is recognizing.

Not long since, Secretary of State Hughes wrote a letter to Mr. Gompers setting forth his reasons for refusing recognition to the Socialist Government of Russia. Just why an exception should be made of the Socialist Government of Mexico, where somewhat the same reasons apply, is difficult to determine. The Mexican Socialists have not gone to quite the same extreme as their comrades in Russia, but the principles professed by them are identical, and there is no reason to doubt that they will be applied as rapidly and as fully as circumstances will permit.

As it has been in Russia, so it is in Mexico, the attacks upon wealth are accompanied by attacks upon religion. The motives inspiring these attacks are identical, and identical are the ends desired. If the Mexican Bolsheviki but had the support enjoyed by their Russian brethren they would go undoubtedly to the same extremes. In Mexico, however, the Bolsheviki form but an infinitesimal fraction of the population, and their leaders are frank to confess that at least ninety-nine per cent of Mexicans are Catholics and at present beyond the reach of their control except by force of arms.

By reason of their subversive principles in the field of ethics, the Socialists have encountered the immovable opposition of the Catholic Church. The struggle, therefore, has become one in which the Socialists are determined to drive the Catholic Church from Mexico, and the Catholic Church is determined to remain. This struggle is not new to Mexico. It began openly and actively with the downfall of Iturbide one hundred years ago, and has continued almost constantly ever since, being marked by

occasional outbursts of fury that have driven the Catholic clergy into exile, destroyed a vast amount of accumulated wealth, and reduced the surviving population to poverty, misery, and ignorance. Indeed, the present high rate of illiteracy in Mexico may be charged directly to these "liberals" who destroyed Mexico's schools and colleges, and by impoverishing the country prevented their replacement.

The men now in control of Mexico's Government were the leaders most active in the recent revolution. Their actions during that upheaval and since are the best evidence of what may be expected in the future from them and their agents. Obregon with his Yaqui Indians made it a practise to persecute the Catholic clergy at every opportunity. The purpose was to extort money. The only way this could be obtained was to send the priests from door to door, accompanied by soldiers, to beg the required amount. They were then driven to some other town where the process would be repeated. In the City of Mexico, Obregon arrested one hundred and eighty priests in an effort to extort from them a half million pesos. Not having this amount, nor any fraction of it, they were herded through the streets like common malefactors and shipped to Vera Cruz aboard cattle-cars. The American State Department made a feeble and, as usual, ineffective protest against this outrage. The expulsion of the Papal Delegate, because he had presided at the laying of a corner stone, is a more recent demonstration of Obregon's hostile attitude toward the Church. Calles is still more hostile. He is mentioned now as a candidate for the presidency.

The various State Governments in Mexico are in the hands of more or less extreme Socialists. The result is an active campaign against everything religious, ranging from constant verbal attack by the agitators, under Government protection, to open official persecution, and even massacre. This has involved more particularly the poorer classes. Last year a party of Catholic workmen were leaving the church of San Francisco in Guadalajara when they were set upon by a group of Socialists led by one of the Government protegés. The unarmed workmen were shot down as they emerged from the church, six being killed and twelve wounded. Protection against this threatened attack was asked for from the authorities, but refused.

There has been considerable activity recently in the organization of Catholic workmen's labor unions which has excited the bitter hostility of the Socialists. A strike at the Rio Grande mills, near Guadalajara, was settled satisfactorily by the National Catholic Labor Federation. The majority of the workmen there belonged to this organization. The disappointed Socialists were further enraged by the election of Labor Commissioners who were all Catholics. The Government thereupon took a hand and sent a military force from a neighboring town to Rio Grande where the Catholic workmen were arrested and their homes searched for arms. No arms were found, of

course, but the searchers paid themselves for their trouble by carrying off such articles of value as caught their fancy. Twenty of the Catholic workmen were taken to Juanacatlan and thrown into jail. Other Catholic workmen, taking warning from the fate of their comrades, fled for safety to neighboring towns. Because the local organization of the Catholic Young Men's Association used the motto "Hail Christ The King" on their stationery, the authorities arrested a number of them and fined them twenty-five pesos (\$12.50) each. They refused to pay and were sent to jail. Added to this the unfortunates were subjected to every insult and abuse that the ingenuity of their tormenters could suggest.

Because of this activity in organizing Catholic workmen's labor unions, the authorities are now threatening to deny legal existence to any organization in any way connected with politics or religion. The purpose of this is plain. Catholic workmen are not to be permitted to join any labor organization other than the syndicates dominated by the Socialists who are favored by the Government.

It is by this exercise of force that every effort of the Catholic people of Mexico, to relieve themselves of this tyranny in a peaceable manner, is nullified. Elections for public office are handled in a similar manner. Should any Catholic by any chance be elected to office he is warned to keep away, and as these threats are not idle he exercises the better part of valor by remaining quietly at home or leaving for parts less perilous. The fatal consequences attendant upon defiance are too well known to excite experiment. Inasmuch as the Bishops constantly counsel patience and condemn any resort to force, and as the vast majority of the people look to the Bishops as their real leaders and, what is more, obey them, it is not difficult to understand why a mere handful of unscrupulous and vicious gunmen are able to tyrannize over so great a majority of the population.

How the clergy continues to be persecuted is evidenced by a recent incident in Guadalajara. Two priests were dragged from a street car by the police and jailed because, it was alleged, they carried cassocks beneath their coats. The legislature of the State of Durango recently passed a law limiting the number of priests in the State to twenty-five. As less than one per cent of the population of Mexico is non-Catholic this means that the entire Archdiocese of Durango with a population approximating 500,000, distributed over 42,265 square miles, would be allowed but twenty-five priests. This gives a ratio of one clergyman to 20,000 Catholics. In the United States the average ratio among the Protestants is one clergyman to 153. Among the Catholics the average is one to 776. (Census Bureau count as of January 1, 1917.)

The Mexican constitution forbids any but a native born Mexican acting as minister for any creed. Nevertheless the Mexican authorities not only permit but encourage the presence of foreign born Protestant missionaries who further violate the laws by engaging in educational work.

Because they were engaged in educational work the Catholic Religious Orders were driven out of Mexico and forbidden by law to return. All charitable or educational institutions and all organizations of any kind organized for any "lawful" purpose are constitutionally forbidden to be under the direction or patronage of any religious creed. And all religious bodies are denied legal existence and forbidden to own any property. All the existing churches have been confiscated, and any that may be built in the future are to belong to the Government which will dispose of them as it pleases. Religious persons are forbidden to wear any article of clothing indicative of their calling. A priest may not wear even a Roman collar. Every character of religious manifestation is forbidden outside of a church building. Not even a prayer may be said at a grave.

Technically the American State Department may concern itself only with safe-guarding the interests of its Nationals, but even here it has moved with a deliberate caution that approaches timidity, sufficient, at least, to encourage the Mexican Socialists to become increasingly truculent. In theory the recognition of the Mexican Socialist Government may be merely a formal reception of their representative and the acceptance of an accomplished fact. Practically, however, this recognition will be accepted by the Mexican Socialists as an endorsement by the American Government of their aims and purposes, and will encourage them to renewed persecutions of Mexican Catholics.

About Culture

BURKE O'NEILL, S.J.

THE clubman, striking a match, ignited his after-dinner cigar; and then, puffing slowly and luxuriously, abandoned himself to the depths of his massive, leather rocking-chair. It had been a happy impulse, he reflected, this notion of his to have his friend, the priest, dine with him at the Powhatan club. Just the sort of break old Billy Dean needed; that altruistic but uninteresting, yet absorbing work of his down in the tenement district was prematurely aging him and sadly sapping his strength. He eyed his guest affectionately: a smallish, finely-featured man, rather shabby in his clerical black, who, for the moment, was gazing from a nearby window into the street below. Remembrances of their boyhood, memories of college days, the recollection of Father Dean's present employment, all crowded together in the clubman's mind. What a thoroughly admirable fellow Billy had always been, he thought; certainly a rare vein of courage and generosity ran through this slender, quiet priest.

It was the theater-hour, and forty feet below, Madison Avenue was thronged with motor cars swiftly conveying their occupants to the haunts of gaiety and pleasure. The brilliantly lighted thoroughfare covered, as it were, with

an everchanging mosaic of shining limousines and glittering electrics, presented a fascinating picture. It was like a huge kaleidoscope: such a profusion of lights; so many beautifully gowned women and intelligent, keen-faced American men.

"Rather striking, isn't it, Billy?" observed the clubman. "After all, the ancients and the medievalists have nothing to compare with this scene of modern wealth and culture."

"Culture?" queried the priest quietly.

"Why not?" returned the clubman.

Father Dean turned from the window and surveyed his friend good-humoredly. "What do you mean by 'culture'?"

The clubman was not adverse to an argument and smiled pleasantly at the prospect. "I still remember, at least in substance," he responded slowly, "our old textbook definition. Culture is the development of the faculties of the soul for the appreciation of Beauty."

"For which development you consider wealth and leisure indispensable,"

"Why yes, I do," maintained the clubman, "at least in ordinary cases. I grant you that the ability to appreciate the beauty of nature and of art is to some extent inborn, but usually it is the result of training and environment peculiar to the affluent." Then, with an obvious attempt to lighten the conversation: "It's only after oil has been discovered on his farm that your knotty-handed rustic becomes an art connoisseur, and begins to go in for sunken gardens and Omar Khayyám."

"What you say is partly, but not entirely true," the priest rejoined. "Waiving the question for the time being, let me ask you if Beauty is to be found nowhere but in nature and in art?"

The clubman was silent for several moments. Then, "I'm not precisely a materialist," he said. "You wish me to admit, I take it, that man can perceive Beauty in all that comes within the scope of his intellect; and that, therefore, the field of Beauty is not restricted to the merely material and sensible."

"That I do," came the priest's voice evenly. "Surely, human character and conduct may be more beautiful than nature and art can ever be."

His companion made no comment. He was thinking about the beauty of the priest's life of self-sacrifice. "And, therefore," he heard Father Dean continuing, "a man who appreciates the beauty of good conduct and character will be more cultured than your admirer of mere natural and artistic excellence. Then too, he who truly appreciates moral beauty will exhibit it in his own life. Moreover, it is difficult to understand how anyone, not morally sound, can produce a work of art that is worthy of the name, for art is not beautiful if it violates the principles of morality."

"All of which I admit," said the clubman, discarding his cigar for a cigarette. "But it seems to me that we've

got away from the real point at issue. Don't you believe that a certain amount of wealth and leisure is well-nigh necessary for this higher grade of culture also?"

"It is not essential." The priest was speaking quickly and earnestly. "Wealth and leisure are not necessary for moral culture, but something is, and that is the religion of Christ. I'll not insult your intelligence by recalling the depravity and degradation of men and nations that had no supernatural consciousness, no sense of spiritual values. It is a demonstrable fact of experience that without the grace of God, man cannot attain to that complete natural morality which his own reason dictates. His morality without the supernatural life is imperfect, and is dead."

"Then you would make supernatural culture a prerequisite for moral and natural culture. You would make the saints the most cultured of men. But it is notorious that the saints have been oblivious to natural beauty——"

"That I deny. To most of them nature shone with a sacramental splendor, for they well knew that its beauty was the handiwork of the Supreme Artist and the reflection of that beauty which is Divine. Some of them, however, realized intensely what many of our modern poets and false mystics fail to understand, that the beauty which comes through the channels of the senses alone is after all that of an inferior grade; and that unrestrained devotion to it has a tendency to lead us away from Beauty in its more perfect manifestations. It's this way," the priest concluded, a curious note of shyness creeping into his voice,

Who goeth in the way that Christ hath gone
Is much more sure to meet Him, than one
That travelth by-ways."

And Father Dean smilingly rose to depart.

COMMUNICATIONS

The Editors are not responsible for opinions expressed in this department

For Press and Foreign Mission

To the Editor of AMERICA:

At the frequent intervals we are reminded of the necessity of supporting the Catholic press, and of the comparatively small circulation our periodicals have. Could we not materially increase this circulation by forming in each parish a committee of as small a size as is practical, and canvass the entire parish for subscriptions?

In such a canvass it would seem advisable to concentrate on a small number of publications, and I would suggest that the diocesan weekly, the *Catholic World*, *AMERICA*, and not more than two others be selected. Any publications selected would probably be willing to pay a commission for subscriptions, or to grant a reduced rate for subscriptions in quantities, and the profits accruing could well be applied in paying for subscriptions for the *Catholic World* and *AMERICA* to be sent to the pastors of the Protestant churches and to the public officials or other men of influence resident within the parish lines. This plan should, if generally adopted, remove much of the ignorance of things Catholic that is all too common at present.

Another suggestion: Comparison is frequently made between the sums raised for Catholic and Protestant missionary work.

Much of the money raised for Protestant missionary work is obtained in pennies. There are about 20,000,000 Catholics in the United States, and a contribution from each of one cent a week would rise over \$10,000,000 each year. Place in the vestibule of each church an alms box for mission funds, and on or over the box cards showing what comparatively small amounts will do in missionary work, and the amount forwarded by the parish during the week, or month past, changing the cards regularly. If the experience of Cardinal Vaughan when raising funds for Mill Hill and for Westminster Cathedral is a fair criterion, the parishes will gain rather than lose by these boxes.

Hudson Heights, N. J.

A. H. McDONALD.

The College Stadium

To the Editor of AMERICA:

With much satisfaction I read the article by E. Philip Mann on "The College Stadium" in AMERICA for September 22. In my opinion, the whole institution of inter-collegiate athletics has come to be an almost unmitigated evil. Ample facilities for physical exercise are obviously an essential part of college equipment and college life. But intercollegiate athletics, as they now exist, benefit only a small minority of the student body. If they were abolished and if contests in football, baseball, tennis, and the other games were confined to teams within each college, a far larger proportion of the students would have access to whatever facilities of this nature the institution affords.

On the other hand, the highly organized and semi-commercialized intercollegiate contests interfere seriously with the scholastic duties and opportunities of those who participate. I speak from personal experience as well as from many years of observation. Aside from the interference with the scholastic work of the participants themselves in intercollegiate matches, there is the undue emphasis placed by practically all the students upon the athletic side of college life. A perusal of the average college publication raises the question whether the business of the college is not athletic contests rather than training scholars. If I had charge of a college (which happily I have not), I should abolish intercollegiate contests entirely. No doubt this drastic action would be followed by a decline in the number of the students, but I believe that condition would be only temporary. I believe there is a sufficient number of parents to appreciate the advantages of an educational institution which would eliminate the enormous waste now involved in college athletics. And I believe there is a sufficient number of such parents with sufficient authority over their sons to give such college abundant patronage.

Washington, D. C.

JOHN A. RYAN.

St. Teresa and Blessed Teresa

To the Editor of AMERICA:

September 30, 1897, Little Teresa died, and September 30, 1923, the Carmelite Order has celebrated Blessed Teresa's first feast. It is probable that in a few years the whole Church will know September 30 as the day of the Little Flower.

As the great St. Teresa was the expression of the theological age, the happiest combination of natural gifts with the supernatural life, and under its guidance, so the Little Flower seems to have been given to the modern materialistic world as a providential model for finding spirituality by little ways.

Child-like trust in God is very democratic. Flowers, youth, charm, naturalness, sweetness, attractive virtues, all these and much more show the Little Flower to the world, depicting much of the beauty of the secluded life of Carmel, without at first sight obtruding its austerities, according to the taste of the modern age.

The great St. Teresa was one of the most gifted women that ever lived, and she is as popular today as ever. The Little Flower

is one of the sweetest of the children of God, being nowadays as popular as St. Teresa, although her mission may be to show to the world the greatness of her holy Mother.

There is no age and no varied expression of human nature and temperament which God does not spiritualize and supernaturalize by raising up in His Divine Providence appropriate models for us, according to our tastes and tendencies.

The great St. Teresa is admired today, but she was understood in the sixteenth and seventeenth centuries. The Little Flower is understood in the twentieth century, without theology, because of her way of expressing spirituality in a simple, natural manner, accessible to an untheological world.

Washington, D. C.

THE CARMELITE FATHERS.

Fighting Men for Christ

To the Editor of AMERICA:

As an ordinary business man I am unable to give an answer to inquiring friends who are non-Catholic, relative to the advertisement headed "Darwin or Bryan?" which appeared in the *Review of Reviews*. We look to you and our Catholic publishers to secure for us lay folk the handy arguments against such anti-Christian statements.

Why not "go after" the *Review of Reviews* and threaten the managers with public denouncement and a united opposition. If any folk in my line of business asserted false notions regarding my business, I and many others would give them a Dempsey knockout.

I am quite aware that you can not do all the work, and do it all the time. Therefore, we everyday Catholics expect our leaders to get together and unite effectually against these godless notions which are doing a great harm to our children. Alfred McCann has done more than our leaders. And Bryan has helped even though a non-Catholic. We need leaders who are not afraid to go up to the firing-line. We need fighting men for Christ.

I guess you can understand how we men "out in the world" have to cross swords daily with men who read Wells, the yellow and immoral sheet published in New York City and the paid propagandists.

New York.

Women and the Vote

To the Editor of AMERICA:

The communication in your issue of August 18, 1923, from A. O'Brien on "Women and the Vote," and the suggestion that special instructions in one's duties be more prevalent in our midst is to be commended.

Does the writer know why women are not taking an active interest in the "Vote"? As a woman, permit me to say that just as soon as in every State women can go to the polls and simply make affidavit that they are over twenty-one years of age and eligible to vote you will find hundreds of women taking an active part in politics, not seeking office, just conscientiously fulfilling their duty. Women will not vote until this comes to pass. They are alike the world over when it comes to age, I do not think you will find an exception. Individuals and groups would then count.

Let our leaders find some way to eliminate the necessity of swearing to the exact date of birth and you will be surprised at the revelation. The politicians will be harassed beyond recovery. They have no need to fear wherever women are obliged to swear to the date of their birth. The average woman will remain away from the polls rather than perjure herself as some have been known to do. Correct this, and then have special instructions wherever possible. In a few years you will see a wonderful change. I might make mention that I am only familiar with the laws in the State of Pennsylvania. The same difficulty may not exist elsewhere.

Pittsburgh.

L. J. E.

AMERICA

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Queen of Angels

IN the public devotion of the Church, October is predominantly known to the Faithful as the Month of the Holy Rosary. As such it is duly observed by the multitudes who gather to recite together before our altars their fervent *Aves*, repeating the Angel's message to Mary with something of that same love and profound veneration which Gabriel showed when first he pronounced it at Divine command.

But for Gabriel, too, there was a special meaning in that greeting to Mary which Elizabeth was soon to take up, inspired by the Holy Spirit, and which the children of the Church were to repeat in future ages, until every moment, somewhere throughout the earth, there were to be heard again the words of the angelic salutation: "Hail, full of grace, the Lord is with thee, blessed art thou among women." To the Mother of Christ that was to be, to the Mother of His King and God, were those words addressed by the Angel messenger; to the little maiden of Nazareth who was to be the Queen of Angels as of men. In the high courts of Heaven, among the choirs of the angelic hierarchy that serve before the Throne of God, there was jubilation at that first *Ave* whose echoes shall continue until time has ceased to be, while Heaven shall still repeat that glad "Hail, Mary!" which brought such joy to Angels and to men.

When from Mary's lips the *Fiat* fell, "Be it done to me according to thy word," the angels bowed in adoration as the Word was made flesh. But for those three times threefold choirs there was joy not only in the Child to be born but in the Woman, too, whom the angelic messenger had been the first to hail: "Blessed among women." For as yet no human soul had entered into that celestial court of which the Prophet Daniel gives us a picture strikingly addressed to our human eye:

I beheld till thrones were placed, and the Ancient of days sat: His garment was white as snow, and the hair of his head like clean wool; his throne like flames of fire: the wheels of it like a burning fire. A swift stream of fire issued forth before him: thousands of thousands ministered to him, and ten thousand times a thousand stood before him.

Such are the angels to whom this month is also dedicated. They are ministering spirits before the Throne of God. That is their essential function. But for us they are messengers sent by God to make known his special communications to men. Such were Gabriel's visits to Daniel, to Zachary and to Mary. In particular, however, as our heavenly guardians we are never to forget them, and this month should serve to renew especially our devotion to that celestial spirit to whose care God has entrusted our well-being here upon earth. More than we understand are we indebted to his loving protection, although there may well have been times in our lives when with Judith we exclaimed: "As the Lord liveth, his angel hath been my keeper." We owe him obedience, love and devotion.

What Are the Best Ten Catholic Books?

IN this number AMERICA makes to its readers a proposition that is both old and new. It is an old idea for literary editors to shake up their readers' minds from time to time, by asking them what are the best ten books. Sometimes the query takes a different slant and we are bid to imagine ourselves on a desert isle alone. What are the books we would like to have with us there, supposing we would like to have any books at all, and yet were allowed only ten? The desert isle idea is a little worn now, and so the Literary Editor has gone back to the older idea, which has had time to renew its youth.

But as this issue of AMERICA reopens the question, the idea is brand new. It is new, first of all, for AMERICA to open it, for AMERICA has never treated it before. At least AMERICA's readers have never before had the opportunity to give their own opinions on the matter. Moreover, nowhere, so far as we are aware, have any readers of any paper taken up the question of the best ten Catholic books. Profane literature has had its day in this intellectual and cultural joust. Let Catholic literature have its turn. AMERICA is expecting that its readers, the experts and the amateurs, the well known and the unknown, will examine their literary consciences and make honest confession of what ten Catholic books have most appealed to them. We call special attention to the limitations and conditions of this contest as they are outlined in the Literature section.

The colleges are going to receive special treatment. This does not mean, of course, that students and professors are forbidden to send direct selections of their own favorites. But it has occurred to the editors that more zest and interest will be aroused, if the colleges send their composite choice, the final lists, one list from students and one from professors, of those who have had most

mentions in individual lists handed in. No doubt English teachers and zealous undergraduates in our colleges will see to it that the choice of the student body is registered, collected and forwarded to the Literary Editor of AMERICA.

Our well-known literateurs also have no doubt already in mind their own list of the best ten Catholic books. AMERICA will be glad to publish them, and the curiosity of AMERICA's readers will get a fillip by reading them. When all the returns are in, they will be added up, and those that stand highest in the number of mentions in lists submitted, will be announced as the ten favorites of AMERICA's readers. Those ten proud leaders, along with the titles of all others mentioned, will be the honor roll of Catholic literature.

Propaganda in a Strange Place

THE other day there came to our office two booklets that are as finely printed a piece of propaganda as it has ever been our lot to behold. They are two numbers of the *Graphic Series*, one devoted to South America, the other to Mexico. On the outside of the booklet on South America, called "Your part in making a new world," is a map in rich colors, and, superimposed, a picture of the "Christ of the Andes," which the Catholic Chileans and Peruvians erected in memory of years of peace. The other booklet is on Mexico and is called "Turn These People From Their Past." In truly graphic style, a crowd of Mexicans, most of them in their straw sombreros, some wearing silk hats, one a brown derby, are shown walking to where in the background is a Catholic spire and the well-known silhouette of Popocatepetl. These two attractive booklets are got out by "World Outlook," for the Centenary Commission of the Board of Foreign Missions of the Methodist Episcopal Church. They are propaganda for Methodist foreign missions.

The inside of these booklets does not belie their gorgeous exterior. The printer and photographer have vied with each other, and it is hard to say which has triumphed. Especially interesting are the photographic portrait studies of various Mexican and South American types. The *Geographic* never did anything better. Panoramas, too, abound, and architectural views, giving a fine idea of Latin American citizenship. But the reading matter does not say so. There we read that the soul of the South American is "cramped and starved." We see a young South American giving a "last, lingering look, a disgusted, disillusioned look," at a Catholic Cathedral. We are asked to give \$5,500,000 for schools, and for hospitals "where a 'fiend of a Protestant' will not be permitted to die because of neglect at the hands of a bigoted hospital staff in a Romish institution." We rather think, on a second look, that this gorgeous publicity matter was not intended to be used among the South Americans who are to be converted by the money collected. We rather think the Mexican would hardly wish to receive the Gos-

pel from one who brands him, and his father and his grandfather, as "ignorant and superstitious," that wishes to "turn him from his past," that informs him that his wonderful Cathedral "stands for a system under which the majority of Mexican children have grown up illiterate, amid squalid surroundings." Our Latin American friends will indeed find much to interest them in these gorgeous booklets. Libeling your prospects is, after all, not good publicity.

But there is worse. It is nothing to us if Methodists use poor publicity. We do, it is true, smile at the ignorance displayed of the history of the Catholic Church and of South America, and the strange mixture of bigotry and mission zeal. What does interest us is this. These booklets are samples from a large quantity like them, that were being stored in one of the public school buildings of Jersey City. Why? By whom? By whose authority? For what purpose? How long have they lain there? Unanswered questions. But we do know that 75 per cent of the inhabitants of Jersey City are Catholics. Catholics pay far the larger part of the taxes that support the public schools. Naturally Catholics will protest that these schools, in so large a part dependent on them, should be used for the purpose of storing propaganda matter of so scurrilous a nature as these gorgeous booklets.

The Outline Vogue

IN the space of a few years there has entered the field of modern writing the outline vogue. We have had outlines of history, art, literature, science. In fact, all human knowledge has been outlined. There is no great difficulty in developing an outline if the outliner knows what he is about. For the outline should be a chart. And for a chart to be worth while the sea should be known. Then it is simple enough to point out the shoals, and rocks and gentle waters. The important point is the knowledge of the outliner. If he does not know the sea he is sailing then woe betide his followers. They are in for a wreck of some kind. It may mean a partial wreck or a complete wreck but it does not mean a safe voyage and that is the important point.

For people who read outlines are looking for guidance. They have not had the chance to go exploring the depths for themselves. They have not been able to search hard and long and carefully into the various streams of human knowledge. They have not had an opportunity in a word for real education. So their reaction to the outline vogue is easy to understand. They want to know and they want to know quickly. They have been deprived of the chance to follow the long and arduous search that is a requisite to knowledge, and so they welcome the outline idea. "Here is the chance," they say. "These men know history, science, art, literature. They will chart the unknown sea."

It rarely occurs to readers of outlines that the man behind the outline has a personal angle of thought, for

the simple reason that he is a man. He views literature as he thinks literature should be viewed, he tells history as he thinks history should be told. Those who know literature and history are in a position to see the weakness of his personal angle. His readers by far and large are not so fortunate. They look to the outliner as a guide. He is the pilot for them on an unknown sea. They take him seriously. He influences their thoughts and their lives. For people who go to the libraries for outlines are not like people who merely go there for books.

The book seeker may only wish to get amusement or entertainment. But the outline seeker is looking for guidance and for truth. He always gets the first, for the outliner is inevitably dogmatic. But as for truth, what outliner can say: This is the truth of literature, of art, of science? The best he can give is his personal interpretation. And the only thing that makes the outline valuable is the very thing that outlines lack and that is the single sentence after the outliner's name: "A personal viewpoint."

Literature

The Catholic Best Ten

THE development of a distinctly Catholic English literature during the past one hundred years has been one of the marvels of the modern world. Previous to this period, the ten fingers would have more than sufficed to count all of our worthy books. Suddenly there came a remarkable awakening. Catholic authors sprang up from nowhere, Catholic books crowded the bookshops, and a Catholic tradition was in the making. Our creative literature which is annually growing more extensive and better known has of late years inspired a literature of criticism and valuation. In his excellent little pamphlet, "My Bookcase," Father Reville has made the attempt of classifying the best of our Catholic books; in his "My Series" he is reediting in a more popular form many of our standard classics. Other historians and eulogists have likewise gathered together what they consider the outstanding contributions in our later Catholic literary achievements. However scholarly and well balanced these records and critical estimates may be, they remain only the personal judgments of the individual.

Of late, several requests have come emphasizing the fact that this is the acceptable time for the Catholic reading public at large to express its views. We keenly realize that of the making of book-lists there is no end. Diverse periodicals and variegated groups have vigorously conducted campaigns in an effort to arrive at some final verdict concerning the best books of a given period. So far as is known, there has been no effort on the part of any Catholic magazine to carry on a literary plebiscite which would determine the ten favorite Catholic books. It has been suggested therefore that AMERICA open its columns to its readers and ask them to submit their votes on the question of what have been the most remarkable Catholic books of the past century.

Such a popular suffrage as this cannot but be illuminating and valuable. It will prove to the incredulous that we have a remarkably rich and varied Catholic literature by

presenting in rapid review the achievements of a fruitful century of bookmaking. Not only will it unlock to the younger generation the best of the late past, but it will recall to the minds of the more mature many old favorites that are being shuffled off the bookshelf by the more boisterous younger books. Not the least of the good results will be that it will crystallize the judgments of our generation on Catholic authors, present and past.

There is a well founded fear on the part of some that Catholic readers are neglecting Catholic books under the impression that they must be inferior. Others even go so far as to state, emphatically, that Catholics as a whole are but desultory readers of any serious publications. This is doubtless a pessimistic exaggeration, and the proposed compilation of the opinions and choice of books by the readers of this periodical should go far to disprove it.

The value of our symposium will increase with the limitations of the candidates who are eligible for the honor list. Since our election is to be strictly a family affair, Catholic authors alone are to be on the roster. It is not intended, however, to exclude books, such as some of Cardinal Newman's, written before conversion by those who later made their submission to the Church, nor is it required that the books treat of exclusively Catholic topics. The subject matter may be as varied as the range of human thought, provided it is not in opposition to the tenets of the Church. To clarify the issue and to make it still more personal, translations from foreign tongues are excluded. By placing this condition, that the book must have appeared originally in English, many of the splendid contributions from foreign scholars that have so enriched our Catholic literature are placed without the pale. But since our purpose is to determine the popularity and the value of our own English Catholic works, the exclusion is justifiable.

The time period covered by the contest, the century that has elapsed since 1823, is sufficiently long and yet not too short. Catholics are like the sons of millionaires, who,

because they have inherited untold wealth, consider any new bequests as negligible. Our eternal books, such as the works of St. Thomas Aquinas and Dante and St. Augustine are so very superhuman that they cast a shadow over the less divine modern writings. Accordingly it is well to focus attention on the English books of the near past, on the contributions resultant from the great English and American convert movements, on the epoch making books of the Catholic body resurgent after long persecution, on the beauty and eloquence of the Celtic renaissance literature. The past century offers a superabundance of books from which to make a choice.

In accordance with these necessary limitations, the readers of AMERICA are invited to send to the editor the list of what they consider to be the best ten Catholic books of the hundred years just passed. While the decisions of our more distinguished contributors are worthy of special consideration, the lists of all who have an opinion to express will be welcomed. Many who read unknown to the world are sometimes most uncannily sharp in their judgments and preferences of books. They and the reading public in general, by cooperating in this symposium will make of it what it is primarily intended to be, a universal, popular decision on our very best books. Since the mere tabulation of titles is at best an unsatisfactory procedure, some may wish to append the reasons for their choice. Such critical commentary, together with the progress of balloting, will be reported from time to time, as space will permit, in the literary department of AMERICA. A final tally, it is hoped, will be published in the January issues.

An original adaptation of this unoriginal canvass is submitted to the consideration of our institutions of higher learning, our seminaries, professional and normal schools, Newman clubs, and the undergraduate departments of our colleges for men and women. These are the seats of Catholic culture, and as such are to be placed in a special classification and be enabled to register their lists as corporate bodies. A preliminary balloting would be held in each college, and two separate lists compiled, representing the choice of the professors and that of the student body. The results of these lists are to be recorded in the College Choice. An intra-mural literary activity such as this, if actively conducted, would yield much local interest, while the composite list, when compared with those of other colleges, would furnish piquant matter for comparison and discussion.

The standards by which the "best ten" are to be selected is left to the judgment of the compilers of the lists. Tastes and preferences are elfish things and books are mysterious in their appeals. The "best book" by the testimony of the specialist is the most learned and intellectual book; it is the most delightful and entertaining book, says the Philistine; it is the book that has most influenced thought and movements the man of affairs decides. The partisans differing in age and temperament and profession may argue hotly, but in the last analysis the

"best book" is the one that the individual deems worthy of reading a second or a third time, that he will remember and recommend to the readers of AMERICA in his list of the "Best Ten Books." He knows that his ten books are the very best, but the why and the wherefore he cannot express. He may have reasons as substantial as those of little "Emily of New Moon" whose choice would have been "a history of the Reformation in France, very religious and sad. Travels in Spain, very fascinating with lovely smooth shiny paper. A lovely Tiger-book that makes me feel nice and shivery."

In publishing the following list, the first that has been received, compiled by one who has read wisely and well and whose interests range widely, there is no attempt to electioneer or to formulate public opinion. The large and varied and impartial court of the readers of AMERICA will probably agree with the judgment of one person, at least, who regrets the featuring of some books to the exclusion of certain other cherished favorites.

The Key to the World's Progress.....Charles S. Devas
Apologia pro Vita Sua.....Cardinal Newman
The Faith of Our Fathers.....Cardinal Gibbons
The Popes and Science.....James J. Walsh
The Formation of Christendom.....T. W. Allies
St. Francis of Assisi.....Father Cuthbert
Collected Poems.....Francis Thompson
My New Curate.....Canon Sheehan
The Coward.....Monsignor Benson
Fabiola.....Cardinal Wiseman

A suggestion has been rejected that a list of authors and titles be compiled which might serve to jog laggard memories or bring to the fore some half forgotten volumes. Such a catalog, undoubtedly, would be of great service in recalling to mind some books whose intrinsic merit is known to only a few. But since this literary suffrage has, as an added purpose, the sifting of contemporary taste in Catholic reading, it seems far better to allow the best books to do their own propaganda. In this interesting, though bewildering vote, therefore, the readers of AMERICA are left to their own resources and their own preferences in compiling their lists of the best ten books published by Catholic authors in the English language during the last one hundred years.

FRANCIS X. TALBOT, S.J.

EPHEMERA

Too short the summer day.
The sun
Has all too swiftly spun
His last bright ray.

Too soon the leaves will fall.
The cold
Will change the autumn gold
Into a winter pall.

Too fleet, too fleet
Are borne on flying hours
Life's largess of bright flowers,
Joy, youth, and all things sweet,

CATHERINE M. BRESNAN.

REVIEWS

The Federal Reserve System. By HENRY PARKER WILLIS. New York: The Ronald Press. \$10.00.

Mr. Willis, in this practical book, aims to bring certain features of the Federal Reserve System to the attention of those men who are actively interested in its success and who can bring power to bear on the eradication of abuses which political or financial pressure has been able to introduce into the actual operation of the system. Thus, to cite one instance, the Federal Reserve System had gone, shortly after the middle of 1915, into the task of financing the European war, although few realized at the time the actual character of this step. The author says:

In its possible foreign activities, as well as its domestic, and worst of all in connection with its appointments, the organization thus found itself subjected to control, direction, oversight, criticism and complaint. It is this situation which is ordinarily contemplated, by those who are familiar with conditions in Washington, and which had been usually referred to as the introduction of politics into the Federal Reserve System. The development of such politics was not the product of any one decision, or the outcome of the act of any one person. It was the product of a political atmosphere in which the growth of noxious germs, injurious to sound banking, was encouraged while the application of remedial measures was discouraged or prevented.

The Federal Reserve banks, as the author shows, however, have performed services of the highest value to the Government. After explaining the origin of the Federal Reserve idea, of its growth and development, and of the framing of the Federal Reserve Act, he reviews the history of the system during its eight years of existence, showing its struggles, its failures and its triumphs, its strength and its weakness, measuring its achievements by the standard set up for it in the act to which it owes its existence. The book, therefore, is of more than usual importance. J. X. P.

World Weather. By H. H. CLAYTON. New York: The Macmillan Co. \$4.00.

This is an able work, written by a recognized authority on a subject interesting both to the student and the general reader. The matter is well arranged, and the explanations are clear. The meteorologist of the present day has at his disposal many means of investigation which were altogether unknown to pioneers like Maury, Espy, and Ferrel. In the last few years the sounding balloon, and more recently the airplane, have furnished a mass of information regarding the temperature, moisture, and currents of the upper air. Mr. Clayton has made good use of this information, especially in his chapter on cloud formation and in his discussion of general and local storms. His treatment of thunderstorms is exceptionally good. To the student the most interesting chapters are the tenth, eleventh, and twelfth, treating of the dependence of the weather upon the changes in solar radiation. It is a pity the author can say so little about the moon's influence on the weather. The future will certainly produce some means of detecting and investigating lunar tides in the atmosphere, and perhaps a knowledge of these tides may throw additional light on the origin and course of the greater cyclonic disturbances. J. F. D.

Thomas Nelson Page: A Memoir of a Virginia Gentleman. By his brother, ROSEWELL PAGE. New York: Charles Scribner's Sons. \$1.50.

Southern literature, or at least that created by Page, Craddock, Harris, Cable, and other great Southerners of the last generation, like the civilization which it reflects, is simple, objective, non-analytic. Swaggering critics with a taste for the picaresque are wont to scoff at its unsophistication, and certain literary historians who witness the spectacle of literature like a man at a circus are wont to overlook its existence. The fact is that Southern literature

is a trifle too dull for the modern emancipated mind. It breathes an atmosphere of domestic peace, social quiet; whereas the modern emancipated mind is engaged in a laughable bag-and-baggage flight from social ennui.

The biography of Thomas Nelson Page will not make much stir in the world of the emancipated, for it is a quiet sort of book, written in a homely, almost awkward style, and from a viewpoint not generally stressed in personal histories of the day, the family hearth. Page here appears in the very self-same image of what one envisages the author of "Marse Chan" and "Red Rock" to have been, a modest, mild-mannered Virginia gentleman with strong affections and a certain native simplicity which disarmed criticism. Those whose interest in Page is of the historical or documentary sort will be sadly disappointed in this book. The war is dismissed with a gesture; Baron Sonnino, the Italian statesman, is introduced to make a remark on Dante; the Quirinal is taken for granted; and the Vatican is so completely overlooked that one wonders whether Page ever saw it. To this extent the biography is defective certainly, but it is clear from other sources that we are not missing much. Diplomacy was not the greatest of Page's gifts, nor was foreign life a thing to react strongly on his character. He was preeminently the scion of illustrious Virginia ancestors, a maker of Southern literature, the author of "Marse Chan," and it is in giving us this picture of him that the merit of the present biography almost wholly consists.

H. R. M.

The Great Capitals. By VAUGHAN CORNISH, D.Sc. New York: George H. Doran and Company. \$5.00.

From its title, one would judge this to be a travel book and not an historical geography, "the why and the where of the chief cities of all ages." Most of us in our study of geography and history, have contented ourselves with knowing where the great capitals have been and are, and it never occurred to us that there was a reason beyond that of mere chance, why they should be just where they are. This book, by a distinguished member of the Royal Geographical Society, develops this particular point with a wealth of profound observation. The position of the capital has always been determined, says the author, by its "relation to the productive areas from which supplies of men and materials are obtained, the lines of communication along which these are moved, and the natural obstructions which hinder movement." Proximity to the principal foreign neighbor has always been a consideration, and when by the growth of the Empire this has ceased to obtain, the seat of the capital has been changed. Foreign relations, commercial and otherwise, required such change.

While a central position among the sovereign states of which the empire was originally composed would satisfy as long as it had only itself to consider, commerce and the possibility of war with foreign nations demanded a forward position. It is this doctrine of the "forward position" of the great capitals which the author maintains, and he presents abundant evidence to show that the doctrine is not theoretical, but based upon the historical geography of empires in both ancient and modern times. The book cannot be called entertaining, but it is thought-provoking and suggests new lines of study to those who have always regarded the location of the great administrative centers as merely fortuitous. F. R. D.

The Real Story of a Bootlegger. Anonymous. New York: Boni and Liveright. \$2.00.

The one weak spot in this book is that the author does not give his name. Of course his reasons are patent for not revealing it, since the subject he handles is a delicate one. For the reader the problem is: Are the facts asserted true? Even though names of

persons and places are concealed, is the narrative an accurate description of what is going on in American life? An ex-service man who knew no other business than the saloon trade, is driven into bootlegging as the one means of livelihood left him after the war. In a few years he becomes a millionaire and retires. There is interest in every chapter of this story. Its conclusion is that the eighteenth amendment will not be repealed and will not be observed, for there is too much money on its side. Big Business wants it, and the bootlegging trade wants it. The author's excuse for growing rich on the violation of the law is that the law is a minority statute, not sanctioned by the majority; and when you can break "a minority law as easily as you can break this minority Prohibition law, you don't respect or disrespect it, you just don't consider it one way or another. And your real respect for the old majority laws, like the ones in the Ten Commandments and original Constitution goes right along without suffering any strain." Needless to say the author's moral code in carrying out his business gave many a twist to the Commandments.

G. C. T.

The Mysticism of St. Francis of Assisi. By D. H. S. NICHOLSON. Boston: Small, Maynard and Co. \$3.00.

Attractively edited and illustrated, this volume invites us to a sort of psychoanalysis of the mysticism of St. Francis. The general working hypothesis of the attempt is an amalgam of modern philosophy with generous portions of Quietism and Transcendentalism. There is hardly a saint in all history for whose appreciation a genuine Catholic *sense* is so necessary as for St. Francis. This, in its essentials, is lacking in the author of this volume. True, he is consistently reverent in speaking of God and sympathetic in his treatment of St. Francis even when the saint's actions are clearly the result of distinctively Catholic teaching. But the dogma of man's participation in the divine nature is entirely missed; the necessity of a visible Church is denied; the spirit of religious obedience is misunderstood; the guidance of a particular spiritual director in matters of external discipline is confused with the infallible guidance of the Pope speaking *ex cathedra* in matters of faith and morality; the strivings of a soul helped by the hope of an eternal reward, are stigmatized as mercenary and St. Francis himself is made to teach that the Minister of the Sacrament of Penance should never impose a penance other than "Go and sin no more." From the importance given this last point, it would seem that the author confuses the Sacrament and virtue of penance, with the giving of a penance after confession. In any case, it is not altogether exegetical to base one's conclusions in this matter on an isolated bit of ambiguous Latinity from St. Francis's writings, when throughout his whole life he was at such pains frequently to proclaim his unqualified belief in all that the Catholic Church teaches in matters of faith and morality.

T. L. C.

BOOKS AND AUTHORS

Notable Catholic Novels.—We have to thank Benziger Brothers for two notable contributions to Catholic literature during the past month: "The Cable" (\$2.00), by Marion Ames Taggart, and "Viola Hudson" (\$2.00), by Isabel C. Clarke. Both books deal with the Catholic view of marriage. In "The Cable" we have a gripping story of a girl's struggle between her burning love for a man she just in time discovers to be divorced, and the Faith that tells her: "It is not lawful." Cicely Adair is no convent bred girl with a Catholic training as part of her very being. On the contrary, she has bothered very little about her precious heritage. The struggle portrayed is gigantic, for a human soul is at stake. Grace is triumphant in the end, and though the "Cable" is strained to the breaking point it holds. In "Viola Hudson," a Catholic girl deliberately goes through a Protestant marriage ceremony only to find out that even in the eyes of the law she is not married. Esmé Bethnell offers her the choice, either of marriage

with her children being deprived of their heritage of Faith or of desertion with the stigma upon herself and child. Viola refuses to rob her child of its birthright, and the end proves the wisdom of her choice, and her heroic reparation is rewarded. Here are two Catholic books with a message to the Catholic girl of today, not namby pamby stories, dripping with piety, but modern up-to-date novels by authors worthy to rank with the best.

The Debacle of Europe.—So much has been written concerning the problem of German Reparations and so many investigators have complicated the matter by their diverse suggestions, that the ordinary observer, if not sceptical, is at least bewildered by any new reports. In an attempt to throw some light on this problem which has become the hinge of European peace, the Institute of Economics assisted Harold G. Moulton and Constantine E. McGuire in an exhaustive investigation of the question, the results of which are now published under the title "Germany's Capacity to Pay. A Study of the Reparation Problem." (New York: McGraw-Hill Book Co.) The book is an analysis of a very perplexing situation, and an honest attempt at an unbiased presentation of the problem from a strictly economic viewpoint. But the conclusions will not be entirely satisfactory to many of the readers, for the authors quite plainly infer that at present Germany can pay nothing and that her economic helplessness will continue until the Allies permit her to develop an export surplus.—In his consideration of the European muddle and in the solutions that he proposes in "The Malady of Europe" (Macmillan), M. E. Ravage shows himself as something of an idealist. His book is not without merit, even though it is at times dogmatic, and many of his suggestions are worth consideration. But he sees only a surface inflammation in his diagnosis of the sickness of Europe, and his remedies will be of no avail. As so many others who have attempted to cure the world, he does not realize that the real trouble is human nature with its chronic disaffections aggravated by modern selfish materialism and irreligion. The real solution is patent to all who understand the teachings of Christ.

Miscellaneous.—Having before him an alphabetical index of 52,000 places and 256 pages of colored maps for quick reference, the possessor of "Cram's Atlas of the World" (New York: Cram Company), can never plead ignorance of geographical data. The coat-pocket edition for travel is listed at \$2.00 and the larger, more ornate library edition is \$2.50.—Another volume of the Fabre series "The Life of the Scorpion" (Dodd, Mead, \$2.50), recalls once again the charm, the brilliant imagination and the comprehensive scientific knowledge of Jean Henri Fabre. With whimsical magic, Fabre induces one to enter his enclosure and breathlessly watch the scorpion come into the world, live, love, strive, beget and die. Would that every science had its Fabre.—Sister Mary Louise Cuff, Ph.D., in "The Educational Theory of John Locke" (Washington: Catholic Education Press), while giving a well-considered estimate of Locke's educational writings, lays particular stress on their limitations for Catholic teachers. Locke failed to realize the necessity of the supernatural element in moral training and his insufficient philosophy vitiated his doctrine on mind-training. Catholic teachers will do well to read this excellent study.—It is very difficult to know how to act in the proper manner on all occasions, at table, at school and in the church, telephoning and writing letters. "Good Form," published by St. Mary's Academy, Monroe, Michigan, and now in its sixth edition, will solve all difficulties.—A hankering after outdoors and a car, are not the only essentials required by one who would join the ever-increasing caravan of those who delight "to go camping with a gasoline burro." It is absolutely necessary to obtain a copy of "Autocamping" (Stewart, Kidd, \$2.00), by F. E. Brimmer, with its thousand and one practical hints, before the amateur autocamper will find comfort by the roadside.

Citizenship, and Unemployment.—The common rights and duties that devolve upon every loyal American are admirably presented for study in "A Primer of Citizenship" (Dutton, \$1.50), by Mrs. Reginald de Koven. The author appeals for appreciation and preservation of the Constitution and her suggestions arouse in the reader a new resolve to know better and to defend when occasion demands that instrument and the laws derived from it. Her glowing tribute to the devotion and bravery of our common protectors, such as the firemen and police, calls attention to an element in our daily life that is very often overlooked. It is to be regretted, however, that Mrs. de Koven has misnamed our "Associates" in the Great War by calling them our "Allies." While she has given great prominence to the freedom-loving burgesses of Virginia and the Pilgrim Fathers, she has omitted all mention of the freedom-offering colonists of Maryland. It is strange, too, that she has not included the text of "The Star Spangled Banner" with the texts of our other anthems. Despite these blemishes, the book is a wholesome contribution to our political literature.—The thesis of "Out of Work" (Knopf, \$1.00), an introduction to the study of unemployment by G. D. H. Cole, may be briefly summarized. Unemployment is directly due to a reserve of labor which is absolutely essential to the capitalistic system in order to enable it to meet the varying periods of boom and slump and thus maintain its policy of maximum price and graduated output. Unemployment should become a legitimate charge upon industry, though it would be fatuous to expect capitalism to recognize such an obligation. It only remains, therefore, to propose the socialist process of production for use. Ethically and psychologically the thesis is weak. Mr. Cole writes clearly and vigorously, but he is predisposed, because of his allegiance to Gild-Socialism and his opposition to capitalism, to overexaggerate the defects of our present economic system.

Children's Classics.—In the winter of 1853 Thackeray was in Rome, where to amuse some children, among whom were the famous writers of later years, Marion Crawford, his sister, Mrs. Fraser and the Storeys, he wrote a Christmas pantomime "The Rose and the Ring" (Macmillan, \$1.00). An older generation delighted in this recital of the adventures of Giglio and Bulbo, Rosalba and Angelica. It remained to be seen if it will equally please the sophisticated young folks of today surfeited with movie inanities and the vulgarities of Sunday comics. The author's original graphic pictures are reproduced in the volume which begins the series of classics for "The Little Library." Another acceptable republication in the same series is "Susanna's Auction" (Macmillan, \$1.00), which is appropriately adorned by Boutet de Monvel's illustrations.

Autumn Fiction.—Carl Van Vechten has sworn before a notary public that his only purpose in creating "The Blind Bow-Boy" (Knopf, \$2.50), was to amuse. His efforts are futile, for his book creates nothing but disgust. It might have amused the most degenerate in the days of decadent Persia, but its underlying philosophy has no place in a Christian civilization. Any reader who professes amusement must be as stupid as the book itself.

Of quite a different complexion is "Emily of New Moon" (Stokes, \$2.00), a delightful and charming story by L. M. Montgomery. The precocious little girl about whom the action circles is one of the triumphs of this year's output of fiction. Her encounters with her dragon aunts, her impertinent simplicity, her adventures with her playmates, her naive letters to her dead father, make Emily a worthy successor to Anne, the heroine of Miss Montgomery's earlier books.

All who have lived through the interminable dullness of a rainy afternoon, with its murkiness overhead and its muck under foot,

will be reminded of such an experience by reading "Stinging Nettles" (Small, Maynard, \$2.00), by Marjorie Bowen. There is the unending tiredness, the disagreeable squabbles of selfish spoilt people; and underfoot there is the rottenness of the seamy side of life.

The ordinary triangle plot with a mystery thrown in, handled in an extraordinary way is the subject matter of "The Orange Divan" (Houghton, Mifflin, \$2.00), by Valentine Williams. The characters are well drawn, the setting is vivid, and the plot is well sustained to the end. The French and English detectives however run true to form.

Though Mr. Blick, the detective, is no Sherlock Holmes, he works hard in "The Markenmore Mystery" (Knopf, \$2.00), by J. S. Fletcher. Many people confide to him what must be clues, but they invariably lead to lanes that have no turning. Chance and an airedale finally discover the murderer. Such a solution is probably nearer the truth than explanations offered in most detective stories. From first to last interest in the disclosures never lags.

BOOKS RECEIVED

- The Atlantic Monthly Press, Boston:**
Peonies in the Little Garden. By Mrs. Edward Harding. \$1.75.
- Bessinger Bros., New York:**
Living with God. By the Rev. Raoul Plus, S.J. \$1.00; Charles De Foucauld: Hermit and Explorer. By René Bazin. Translated by Peter Keelan. \$4.00.
- Brentano's, New York:**
Laugh and Grow Rich. By Jack Kahane. \$2.00.
- Dodd, Mead & Co., New York:**
Essays in European and Oriental Literature. By Lafcadio Hearn. \$2.50.
- George H. Doran & Co., New York:**
American Nights Entertainments. By Grant Overton.
- Dorrance & Co., Philadelphia:**
So This Is America! By John C. Funk. \$1.75; Janse Douw's Descendants. By Ida F. Humphreys. \$1.75; Ain't Angie Awful? By Gelett Burgess.
- Doubleday, Page & Co., New York:**
Cross-Sections. By Julian Street. \$2.00.
- E. P. Dutton & Co., New York:**
Robert Gregory. The History of a Little Soul. By John Owen. \$2.00.
- Harper & Bros., New York:**
Don Quixote. By Miguel de Cervantes. Edited by William Dean Howells. \$2.50; Erasmus. A Study of His Life, Ideals and Place in History. By Preserved Smith, Ph.D. \$4.00; The Red Blood. By Harold Armstrong. \$2.00.
- Harvard University Press, Cambridge:**
My Class in Composition. A Teacher's Diary. By Julien Bezaud. Translated by Phyllis Robbin.
- B. Herder Book Co., St. Louis:**
A Manual of Neo-Scholastic Philosophy. By Charles R. Raschab, Ph.D. \$2.25; A Handbook of Scripture Study. Vol. I. By the Rev. H. Schumacher, D.D. \$2.00.
- Houghton, Mifflin Co., Boston:**
Cups of Illusion. Poems by Henry Bellamann. \$1.50; The Americanism of Theodore Roosevelt. Selections from his writings. Edited by Hermann Hagedorn. \$2.50.
- Indian Catholic Truth Society, Trichinopoly:**
A Great Indian Convert: Rao Sahib V. Mahadeva Aiyer. By the Rev. L. Lacombe, S.J.
- The Jewish Publication Society of America, Philadelphia:**
The American Jewish Year Book. September 11, 1923, to September 28, 1924. Vol. 25. Edited by Harry Schneiderman.
- Alfred A. Knopf Co., New York:**
Heart's Blood. By Ethel M. Kelley. \$2.00; A Lost Lady. By Willa Cather. \$1.75.
- P. Lethielleux, Paris:**
Les Divertissements et la Conscience Chrétienne. By the Rev. F. A. Vuillermet.
- Lothrop, Lee & Shepard Co., Boston:**
With Caesar's Legions. By R. F. Wells. \$1.50; Puzzling Pepita. By Nina Rhodes. \$1.50.
- The Macaulay Co., New York:**
Smoke of the 45. By Harry Sinclair Drago. \$1.75.
- The Macmillan Co., New York:**
Ellen Prior. By Alice Brown. \$1.50; The Glory of the Garden. By M. G. Kennedy-Bell, F.R.H.S.
- Oxford University Press, New York:**
The Commentary of Father Monserrate, S.J., on His Journey to the Court of Akbar. Translated from the Original Latin by J. S. Hoylan. \$3.00.
- G. P. Putnam's Sons, New York:**
Lew Tyler's Wives. By Wallace Irwin. \$2.00; Solomon in All His Glory. By Robert Lynd.
- Charles Scribner's Sons, New York:**
A Son at the Front. By Edith Wharton. \$2.00; Captures. By John Galsworthy. \$2.00.
- Small, Maynard & Co., Boston:**
Egypt and the Old Testament. By T. Eric Peet. \$1.50.
- Stewart, Kidd Co., Cincinnati:**
Dramatics for School and Community. By Claude Merton Wiese. \$3.00; Three Modern Japanese Plays. Translated by Yozan Iwasaki and Glenn Hughes. \$1.50; The Letters. By Frank G. Tompkins. \$0.50; Why Girls Stay Home. By Maude Humphrey. \$0.50; Nevertheless. By Stuart Walker. \$0.50.

Education

Webster on Religious Education

ON February 20, 1844, Daniel Webster, at that time the acknowledged leader of the American bar, was arguing before the Supreme Court at Washington the famous case of the will of Stephen Girard. Mr. Girard, a citizen of Philadelphia, had left a will in which he bequeathed the sum of two million dollars to the mayor, aldermen, and citizens of Philadelphia, in trust for the erection and equipment of a college for "poor, white, male orphans." This trust was, by the terms of the will, subject to the following restriction:

I enjoin and require that no ecclesiastic, missionary or minister, of any sect whatever, shall ever hold or exercise any station or duty whatever in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said college. In making this restriction, I do not mean to cast any reflection upon any sect or person whatsoever; but, as there is such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans who are to derive advantage from this bequest free from the excitement which clashing doctrines and sectarian controversy are so apt to produce; my desire is that all the instructors and teachers in the college shall take pains to instill into the minds of the scholars the purest principles of morality, so that on their entrance into active life they may, from inclination and habit, evince benevolence towards their fellow-creatures, and a love of truth, sobriety, and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer.

Webster's contention, in the argument before the court, was that this restriction against religious instruction prevented the bequest from being a "charity" in the legal sense; and further that the gift, so restricted, was against the public policy of the State of Pennsylvania.

It is true that the court decided the case against him, and upheld the provisions of the will as making a private bequest for charity. This decision was reached, however, on purely legal grounds. The court did not need to, nor did it, approve of the positive exclusion of religion from the education provided for in the private institution created by the will; still less could the decision be cited as approving the exclusion of religion from public education. On this point, Webster's argument stands as an authoritative expression of the public opinion of that time. After stating the facts of the case with his usual clearness, he continued:

Now let us look at the condition and prospects of these tender children, who are to be submitted to this experiment of instruction without Christianity. . . . They are to be left entirely to the tender mercies of those who will try upon them this experiment of moral philosophy or philosophical morality. Morality without sentiment; benevolence towards man, without a sense of responsibility towards God; the duties of this life performed without any reference to the life which is to come; this is Mr. Girard's theory of useful education. . . .

Now, it is evident that Mr. Girard meant to found a school of morals without any reference to, or connection with, religion. . . .

I say this scheme is derogatory to Christianity, because it rejects Christianity from the education of youth. . . . It proceeds upon

the presumption that the Christian religion is not the only true foundation, or any necessary foundation, of morals. The ground taken is, that religion is not necessary to morality; that benevolence may be insured by habit, and that all virtues may flourish, without touching the waters of the living spring of religious responsibility. With him who thinks thus, what can be the value of the Christian revelation? So the Christian world has not thought; for by that Christian world, throughout its broadest extent, it has been and is held as a fundamental truth, that religion is the only basis of morals, and that moral instruction not resting upon this basis is only a building upon sand. And at what stage of the Christian era have those who professed to teach the Christian religion, or to believe in its authority and importance, not insisted on the absolute necessity of inculcating its principles and its precepts upon the minds of the young? In what age, by what sect, where, when, by whom, has religious truth been excluded from the education of youth? Nowhere, never. Everywhere, and at all times, it has been and is regarded as essential. It is of the essence, the vitality, of useful instruction.

Webster was hitting from the shoulder; and there was truth, as well as weight, in the blows. How fully his position accorded with public sentiment may be shown by turning on a few sidelights from opinions on the subject which were current at that time. Among the authorities cited by Webster was the following dictum from the opinion of the Supreme Court of Pennsylvania in the case of *Updegraph vs. the Commonwealth*:

Christianity is part of the common law of this State. . . . Its foundations are broad, and strong, and deep; they are laid in the authority, the interest, the affections of the people. Waiving all questions of hereafter, it is the purest system of morality, the firmest auxiliary, the only stable support of all human laws.

He referred, besides, to a letter written by Bishop White, Protestant Bishop of Philadelphia, containing the following protest against the trust created in the Girard will:

It is irreligious and unchristian to accept of the public responsibility of an institution, to the pupils of which there shall be denied all instruction in religion.

Webster's argument made such a deep impression and was so favorably received that at a meeting of a number of the citizens of Washington, belonging to different religious denominations, a committee was appointed to secure the general circulation of that part of the speech especially which dealt with the necessity of religion in education.

Such was the state of public opinion in 1844. Side by side with the uncompromising and popular expressions of Daniel Webster, let us place the following language taken from a decision handed down by the Supreme Court of Iowa in 1918 (*Knowlton vs. Baumhover*, 166 NW 202):

The parent has no right to ask that the State, through its school system, shall employ its power or authority, or expend money acquired by public taxation, in training his children religiously. . . . If the system of compulsory education is persevered in, and religious worship or sectarian instruction in the public schools is at the same time permitted, parents will be compelled to expose their children to what they deem spiritual contamination, or else, while bearing their share of the burden for the support of public education, provide the means from their own pockets for the training of their offspring elsewhere. . . . To guard against this abuse,

most of the States have enacted constitutional and statutory provisions forbidding religious exercises and religious teaching in all public schools, and all use or appropriation of public funds in support of sectarian institutions.

It is a fact that thirty-four States have by their Constitutions, in one way or another, forbidden religious instruction in the public schools; and it is safe to assume that the other fourteen States have attained the same end by statute. Read Webster's arraignment of the religionless education provided for by the Girard trust, and most of his statements will be found applicable now to the public schools in every one of the States. If that great American statesman were alive today, and were to declare in his sonorous and authoritative voice that our public schools are "an experiment of instruction without Christianity"; that they instill "benevolence towards man without a sense of responsibility towards God"; that they teach "the duties of this life without any reference to the life that is to come"; that they are "schools of morals without any reference to or connection with religion"; that they "proceed upon the presumption that the Christian religion is not the only true foundation, or any necessary foundation, of morals"; that they "assume that religion is not necessary to morality, that benevolence may be insured by habit, and that all virtues may flourish without touching the waters of the living spring of religious responsibility"; if Webster should say all this now of our American public schools, who could truthfully refute these charges? If he were to put to us now that same question, "At what stage of the Christian era have those who professed to teach the Christian religion, or to believe in its authority and importance, not insisted on the absolute necessity of inculcating its principles and its precepts upon the minds of the young? In what age, by what sect, where, when, by whom, has religious truth been excluded from the education of youth?" our shamefaced answer would have to be that that is exactly what is being done here and now, in every State of the Union, in the schools supported by public taxation.

The evil that Webster denounced as an abominable and vitiating feature, even in a purely private educational institution, has now found its way with the sanction of the law into the very fibre of American public school education. Must we then admit that public opinion has reversed itself on this important question? If so, which was right? Was Webster un-American, or are the public schools un-American in excluding religious instruction? I prefer to think that the public opinion of our times has been caught napping. The exclusion of religious instruction from the public schools is not due to any avowed hostility to religion. No decent American today would disavow the sentiments quoted from Webster's argument. It would take too long to trace the steps by which exclusion of religion, under the name of non-sectarianism, has found its way into our public school system. Perhaps this development was an inevitable evil, one of the "grow-

ing pains" which had to afflict America in her formative period. The best public opinion today is casting about for a remedy for this disease. That the disease is there, cannot be successfully denied; and it would be a false patriotism that would seek to cover it with fine words about "American institutions."

The first step towards a cure is to recognize the existence of the malady. Leaders of thought in America, both Catholic and Protestant, are coming to realize now more keenly than ever before that the exclusion of religious teaching from the public schools is a grave and dangerous malady; and that this malignant cancer is so far from being native to American institutions that it is actually sapping the citizenship of the nation at its roots. Whether that malady can be cured, and how, under our laws and constitutions, a cure may be attempted, is a problem that well deserves the thoughtful attention of every true American.

T. L. BOUSCAREN, S.J.

Sociology

A Wage Scale for Unskilled Labor

SO much has been written about organized labor, and so great has been the agitation of the unions for increased wages, shorter hours and better working-conditions, that little time has been left, and small disposition shown to discuss the troubles of the unskilled and unorganized workmen. The advantages of collective bargaining are not open to this group, men unskilled and unorganized, who have nothing to offer but their untrained physical strength and untutored common intelligence. Hence a member of this group must drive the best bargain he can; sometimes the temper of the employer, often smarting under the lash of unfair exactions extorted from him by the whip of the union, is not of the best. In many establishments a small force of unskilled workmen is a real necessity. Such a force is needed to do porter work, handle baggage, wash dishes, serve table, stoke furnaces, make ordinary repairs, and in general to keep the household or small business plant, church, school or similar place, in running order.

Before the great world war there was a large supply of really worthy unskilled workmen. They had the virtues supposed to be inherent in their class. They were industrious, sober, faithful; often sincerely interested in the welfare of their employers, and the progress of his business enterprises, to the success of which they in no small way contributed. But with the upheaval caused by the war, almost this entire class disappeared, and their virtues vanished with them. The slogan, "work or fight," compelled the release of many a trustworthy servant, and thrust upon the employer a body of workmen totally different in character, purpose and outlook from those on whom he had almost unconsciously grown to depend. The very first question that at once confronted the prospective employer was, and still is, "How much does the

job pay?" and the next, "What are the hours?" Loyalty to the employer, fidelity to duty, pride in the establishment, desire to promote its general welfare, willingness to aid even at the cost of some personal inconvenience, all these dispositions are lacking in the new class of applicants for the "job"; and the one vital question, "How much do I get?" submerges all else.

Many an employer tortured to madness by the carelessness, neglect and not infrequently sheer wanton destructiveness of these wholly irresponsible "job" hunters is sorely tempted, and occasionally yields to the temptation vigorously to condemn the whole troupe.

Not long ago an instance of irresponsible destructiveness was brought forcibly to the attention of the present writer. A gentleman sent his car to a certain garage to have the brake-bands tightened. It was a Saturday morning, and a workman, a gruff, unskilled laborer, was detailed to remove the wheels so that the expert shopman might not be delayed when he should find the time to make the necessary adjustment. The first workman happened to be in a particularly vicious humor that morning, a mood seemingly habitual, but owing to the labor shortage, it was next to impossible to dispense with his services, incompetent as they were. When this workman found that the wheel-cap did not readily yield to his efforts he deliberately picked up a convenient sledge hammer and by sheer force split the resisting cap in two, incidentally bending the axle and so seriously jolting the brake-mechanism that entire new and costly parts had to be substituted. Before the extensive damage had been discovered, that workman had drawn his weekly pay-envelope and departed. The inconvenience to the owner who was deprived of the use of his car for several days, and obliged to pay for the expensive new parts; the reputation of the manager of the repair shop, the good name of his fellow-workmen, were all of no value in the eyes of this worthless vagabond whose entire attention was centered on short hours, minimum exertion and the greatest amount possible in the pay-envelope. Is it any wonder that with examples such as this abounding, both manager and patron should unite in vigorous denunciation of the whole brood of such rascals!

Such, however, is the effect of a temper provoked almost beyond control. It is not usually a settled policy. Employers normally desire to be fair with their workmen, and habitually they are so, though sometimes it is no easy matter to determine a basis on which fairness may be built. In and around New York city there is a generally recognized wage-standard which probably could be applied fruitfully elsewhere. That basis is rent. When an unskilled helper is to be engaged the employer should, and generally does take a personal interest in his prospective laborer. Such interest must not be of a paternal, but of a fraternal nature. The former is justly resented; the latter welcomed. As an approach to the solution of the wage-problem let the unskilled workman feel that he is a responsible sharer in the well-being of the plant in which

he works. If he is worth anything at all, he does not want to be a mere ward or charge upon the place. It is the old difficulty solved long ago by the wisdom and foresight of Napoleon. When he took charge of his first army he found that the French army like all other European armies of the day had mere hirelings handling the horses and teams that transported the guns and field-pieces, ammunition wagons and other horse-drawn conveyances. At the first sign of danger these men instantly cut the traces, and mounting their horses fled to safety. Napoleon immediately transformed these mere drivers into soldiers, gave them a uniform, and constituted them an integral part of the army. Of course, this made flight impossible, for such an act would be desertion, and the culprit would meet a deserter's fate. But on the other hand these men who were formerly despised, now became fellow-soldiers, and therefore, equals with the very men who had formerly despised and derided them, and this new dignity gave them a place not only of honor but of distinction. It was largely due to this very simple move of elevating these drivers to a place of importance that Napoleon was able to make the many rapid marches which made him peerless among his contemporaries, and famous to posterity.

A similar course followed today by wise employers of unskilled labor would work miracles in the economic and commercial world. Supposing, then, the workman to be an honest man, the father of a young family, housed with the reasonable comforts suitable to his station in life and commonly enjoyed by his everyday associates; then a single week's wages should net him a full month's rent, thereby leaving the fruit of the other three weeks' pay to defray the necessary expenses of food, clothing, proper recreation and a modicum to be stored up for the proverbial "rainy day." Exceptional cases may merit something more, and they should have the very special attention of the employer. In all cases, the employers' investigation must not be that of a detective, but the discriminating inquiry of a brother sincerely desirous of helping. A spirit of this kind evokes a response that is both grateful and gratifying; a mutual respect that eases the anxiety alike of employer and employed. Brotherly love, not paternalism, should be the animating principle. Paternalism breeds distrust and rebellion; brotherly love, respect and confidence.

M. J. SMITH, S.J.

Note and Comment

Protestant Episcopal
Bishop on Klan

IN a letter to the *San Antonio Express*, the Rt. Rev. J. S. Johnston, retired Protestant Episcopal Bishop of the West Texas diocese, expresses his fear that some of the finest young men had been ensnared into the Ku Klux Klan and do not now see their way to escaping from the predicament their oaths of loyalty to a so-called Emperor

have placed them in. No oath, he rightly tells them, "taken under false pretenses, the inevitable consequence of which is to lead to lawlessness, is of binding force." And he adds:

I was unspeakably shocked by being told on good authority that at the least seventy-five per cent of the Protestant preachers of this city [San Antonio] are members of this lawless organization, whose lawless deeds cannot be lawfully punished because witnesses will not testify, and juries will not convict.

If this is the case, then our hitherto splendid system of government "of the people and for the people" is nearer to perishing from the earth than at any time of its history.

His letter was accompanied by an editorial from the *Southern Churchman*, a Protestant Episcopal publication. It points out how at first the Klan was treated with good humored contempt. Men ridiculed its maskings and pompous ritual and believed it would soon be suffocated with its silliness. "But now there is a different temper being stirred. The Klan arrogance is embittering the spirit of resistance to it. Its lawlessness provokes lawlessness. Its organization provokes counter-organization." The editor concludes by saying that the time has come when no thoughtful man can fail to perceive the evil which the Klan is doing to the spirit of America, and he asks: "Is there anything better that our Bishops and clergy could do than to set themselves deliberately to rouse this common sense and to shape this judgment?"

The Lecture Guild

THE fifth annual circular of the Lecture Guild has just been issued by the secretary, Miss Blanche Mary Dillon, 7 East 42d Street, New York. As is well known the Guild was organized "to fill the need for a source of information in regard to Catholic lecturers," and gladly furnishes, without charge, this information to clubs, schools, and associations desiring speakers. The circular lists forty-four lecturers. Among them are Dr. George H. Derry, who gave his 241st public address of the year at the Catholic Summer School in August, Miss Katherine Brégy, Dr. Maurice Francis Egan, Father Francis P. Donnelly, S.J., Dr. Guilday, of the Catholic University; Dr. C. G. Fenwick, of Bryn Mawr; Dr. Henry Jones Ford, late of Princeton; Father Michael Earls, S.J., of Holy Cross College; Father C. M. de Heredia, S.J., whose lectures on Spiritism have attracted large audiences in many cities; Mrs. Aline Kilmer, Dr. John A. Ryan, of the Catholic University; Professor A. F. J. Rémy, of Columbia; Father W. M. Stinson, S.J., of Boston College; Mr. Michael Williams, Sir Bertram Windle, Monsignor Slattery, of Albany; Mr. Thomas Gaffney Taaffe, Miss Blanche Kelly, of Mt. St. Vincent's College, and Father T. M. Schwertner, O.P., editor of the *Rosary Magazine*. The Guild will gladly send this circular on request, and detailed information can be had from the secretary, Miss Blanche Mary Dillon, 7 East 42nd Street, New York, N. Y.

John Carroll
University

REFERENCE was made in our preceding issue to the conversion of St. Ignatius College into Cleveland University. A new name has now been given to this Jesuit institution of learning, a name which seems never previously to have suggested itself to the namers and sponsors of our many Jesuit colleges sowed over the length and breadth of the land, the name of the illustrious American Bishop, John Carroll. After numerous suggestions, says the *Cleveland Catholic Bulletin*, "it was finally decided to name the school for the first Catholic Bishop in America, a Jesuit and a man whose name has been linked with the history of the United States since the struggle of the Revolution." What more attractive ideal of religion and patriotism combined could be proposed to the Catholic youth of our country than that of the friend of Washington and Franklin, the near relative of a signer of the Declaration of Independence, the great Prelate who served his country in a most important diplomatic mission and served his God no less, and who finally was especially instrumental in the promotion of religious liberty in America. The best we can wish for John Carroll University is that it may be worthy of the name it bears, a name that Catholic men will rally to.

A County That Boasts Its Child Labor

WE can judge the civilization a community has reached by the things it chooses to boast about, says the *Survey*, and so at the head of the mid-September number it simply reprints the following paragraph from the Williamson County *Sun*, the weekly journal of the banner county of Texas:

SIX-YEAR-OLD BOY IS COTTON PICKER

Wilmer Fletcher, son of Mr. and Mrs. W. T. Fletcher and only six years of age, has proven himself to be a splendid cotton picker, his best record having been made when he picked only a part of the day last week and gathered 110 pounds. The little fellow takes his honors as a matter of course and fails to see why his work should be considered out of the ordinary as "lots of folks pick more." He fails to get the viewpoint that his work is really wonderful for a child of his years. It is his spirit that caused the poet to write:

I met a little Elf-man, once,
Down where the lilies blow.
I asked him why he was so small,
And why he didn't grow.
He slightly frowned, and with his eye
He looked me thru and thru,
"I'm quite as big for me," said he,
"As you are big for you."

Shelby, Montana, whose boast is said to be that it can stage a prize-fight, is apparently about a million years in advance of Williamson County, Texas, as evolutionary data run.